FUEL FOR MISSIONARY FIRES

BY BELLE M. BRAIN

WHERE NO WOOD IS,
THERE THE FIRE
GOETH OUT. PROV. 26, 20

FUEL FOR MISSIONARY FIRES.

SOME PROGRAMMES AND PLANS

FOR USE IN

YOUNG PEOPLE'S SOCIETIES, SUNDAY-SCHOOLS, MONTHLY MISSIONARY CONCERTS, AND MISSION BANDS.

BY

BELLE M. BRAIN.

With knowledge to supply the fuel, the Word and Spirit to add the spark, and prayer to fan the flame, missionary fires will be kindled, and souls will be set ablaze with holy zeal.

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PRESSWORK BY F. H. GILSON CO.
BOSTON, MASS.

TO THE

MEMBERS AND FRIENDS

OF THE

MISSIONARY CONVERSAZIONE

FIRST PRESBYTERIAN CHURCH, SPRINGFIELD, OHIO

NOW SCATTERED THROUGH THE OLD WORLD, THE NEW WORLD, AND THE BLESSED HEAVENLY WORLD ABOVE, WHOSE WISE COUNSEL, EFFICIENT HELP, LOVING SYMPATHY, AND EARNEST PRAYERS MADE IT POSSIBLE TO WORK OUT THE PLANS IN THE FOLLOWING PAGES, THIS LITTLE VOLUME IS LOVINGLY DEDICATED.

BELLE M. BRAIN.

SPRINGFIELD, OHIO, *Sept.* 1, 1894.

* * *

"When time with unrelentless hand,
Dissolves the union of some little band,
Fond mem'ry loves to hover o'er the place,
And all our pleasures and our pains retrace."

* * *

A PART of the matter in the following pages has appeared from time to time in the columns of the SUNDAY SCHOOL TIMES in the "Ways of Working" Department. Through the kindness and courtesy of the publisher it is now republished.

* * *

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FUEL FOR MISSIONARY FIRES.

THE PROGRAMME. — ITS CHARACTER.

THE supreme object of every missionary meeting should be to advance the cause of missions. This should be the definite aim in selecting every item of a missionary programme.

Comic recitations, secular solos, and dramatic readings are often given a place, on the pretext of attracting those not interested in missions. No matter how excellent or elevating they may be in themselves, they have no right to a place on a missionary programme. Such a mixture is likely to result in defeat, and to be ridiculed by the very ones it was desired to reach. If the leader himself thinks there is so little interest in missions that he must resort to other things to keep his meeting from being stupid, others are likely to agree with him. There is wonderful drawing power in Christ; there is wonderful fascination in Christian work; and in winning others we may safely depend upon prayer, the power of the Holy Spirit, and the presence of Him who said, "Lo, I am with you alway."

Let nothing foreign to the subject of missions creep into the programme. It need not therefore

be dull; no study can be made more fascinating if rightly presented.

Prayer, Scripture-reading, spirited singing of grand old missionary hymns and inspiring new ones, missionary readings and recitations, missionary information presented in an endless variety of ways — this may form a safe skeleton outline for all missionary programmes.

PRAYER.

"Praying Always."

BEGIN every meeting with prayer — a few moments' silent prayer, followed by a short, earnest, direct prayer for a special blessing on this special meeting, and above all else for the presence of the Holy Spirit.

Not only at the beginning, but at intervals during the meeting, let prayers be offered up to God. Prayers for the missionaries on the field by name; for the converts; for the heathen; for more laborers; for money; for more interest at home; for ourselves; for our societies.

But let us pray because we want these blessings, because we need God's presence and the Spirit's power. Too often prayer is offered just because it is the proper thing to pray at a missionary meeting.

SENTENCE PRAYERS. — Call for sentence prayers, urging all who will to offer a single sentence of prayer for some definite, special blessing. "Lord, save me" (*Matt.* 14: 30), Peter's prayer for himself; and "Lord, help me" (*Matt.* 15: 25), the Canaanite woman's prayer for her daughter, are examples of Scripture sentence prayers that were speedily and wonderfully answered.

Always designate the way of closing. Let the leader say, —

"Will Mrs. A. please make the closing prayer?"

or, —

"Will Mr. B. close by leading us in singing one verse of 'Nearer, My God, to Thee,' while our heads are still bowed?" or, —

"In closing, we will all join in our Lord's Prayer;" or, —

"Will Miss C. close by singing for us, as a solo, one verse of some hymn that will draw us nearer to our Master?"

A CHAIN OF PRAYER. — Ask several members to lead in short prayers, one following another in the order that the names are called. Sometimes assign a definite subject for prayer to each, sometimes allow each to pray as the Spirit prompts.

BIBLE PRAYERS. — Study Bible prayers. Some one suggests asking the members to come prepared to engage in a season of sentence prayers all taken from Scripture.

Examples. — "Thy kingdom come;" "Let the words of my mouth and the meditations of my heart be acceptable to thee;" "Create in me a clean heart;" "O Lord, open thou my lips;" "Search me and know my heart."

THE LORD'S PRAYER. — Sometimes PRAY the Lord's Prayer. It is often REPEATED, but seldom PRAYED. Ask the society to stand, with bowed heads, and when the room is very still, all unite in praying, very softly and slowly, the dear old prayer.

SCRIPTURE LESSONS.

"The sword of the Spirit, which is the word of God."

ALWAYS make use of the Bible. But use it as the word of God — the all-powerful "sword of the Spirit." Don't read it because it is customary to read a passage of Scripture at a missionary meeting. Read it expecting to accomplish something by it. Believe God when he says of his word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (*Isa.* 55 : 11.) "The seed is the word of God." Sow it expecting a harvest as surely as the farmer expects to reap when he sows his field with grain.

There are many methods of using Scripture, many ways of presenting Bible truth. Try sometimes one, sometimes another.

1. SINGLE TEXTS. — Sometimes a single text, followed by a few pointed remarks, will be an arrow sinking deep into some heart, and will have greater influence than a whole chapter aimlessly read.

Example. — Stir up the gift of God that is in thee — the gift that is in THEE. Not your neighbor's gift, not some great gift, not the gift you wish you had, but the GIFT THAT YOU HAVE. Everybody has some gift — what is yours? "Where hast thou gleaned to-day?" Only five little words, but what a searching question. "Why stand ye here all the day idle?" "Silver and gold have I none, but such

as I have give I thee." "Happy is he that condemneth not himself in that thing which he alloweth." These are examples of texts that can be so used, and the Bible is full of others equally powerful.

2. SCRIPTURE LESSON WITH GOLDEN TEXT. — Choose a short, powerful passage of Scripture, selecting from it a Golden Text, adding a few pointed comments.

Examples. — Feeding of the Five Thousand. (*Matt.* 14:15–21.) Golden Text, "Give YE them to eat." (*v.* 16.)

The story of the Lepers at the Siege of Samaria. (2 *Kings* 7:3–16.) Golden Text, "We do not well: this day is a day of good tidings, and we hold our peace." (*v.* 9)

3. BIBLE QUESTIONS AND ANSWERS. — Choose two readers, and have them stand on opposite sides of the room, or one at the front and one at the back. Let one ask questions, and the other answer.

Ques. "Will a man rob God?"
Ans. "Yet ye have robbed me."
Ques. "Wherein have we robbed thee?"
Ans. "In tithes and offerings." (*Mal.* 3:8.)
Ques. "What must I do to be saved?"
Ans. "Believe in the Lord Jesus Christ, and thou shalt be saved." (*Acts* 16:30, 31.)
Ques. "What shall I render unto the Lord for all his benefits to me?"

Ans. "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." (*Ps.* 116: 12–14.)

4. RESPONSIVE READINGS. —

a. Let the leader read the first verse, and the audience the second, and so on to the end of the reading.

b. Let the leader read the first half, and the audience respond with the last half.

Examples. — The Beatitudes. (*Matt.* 5: 1–12.) The leader reads *v.* 1 and 2 as a preface.

Leader. "Blessed are the poor in spirit;"
Response. "For theirs is the kingdom of heaven."
Leader. "Blessed are they that mourn;"
Response. "For they shall be comforted."

In closing, the leader reads all of *v.* 11, and the audience all of *v.* 12.

* *

The 23d Psalm: —

Leader. "The Lord is my shepherd;"
Response. "I shall not want."
Leader. "He maketh me to lie down in green pastures;"
Response. "He leadeth me beside the still waters."

* *

The 19th Psalm and others can be so used.

* *

c. Where the audience is seated in sections, let each section and the leader read in turn.

Example. — *Ps.* 103, where there are three sections, —

Leader, *v.* 1; First Section, *v.* 2; Second Section, *v.* 3; Third Section, *v.* 4. Leader, *v.* 5; First Section, *v.* 6; and so on, all uniting in the last three verses.

5. BIBLE TESTINGS. —

a. Either with or without previous notice, call on the audience for texts proving certain statements.

Example. — Give texts proving three things about sin.

1. That all have sinned.
2. That the results of sin are fatal.
3. That there is a remedy for sin.

Many texts will probably be given on so easy a subject; and the result will be a strong Bible-reading on sin, to which every one has listened with more interest and attention than if the leader had prepared it.

b. Announce a subject, and ask the audience to give all the Bible says about it.

Example. — Daily Duties mentioned in God's Word.

There is a long list, and hunting for them is a profitable exercise. The leader should use a blackboard to write them down as they are given.

c. Prepare a Bible-reading on any desired subject, using the most familiar texts. Write the references on slips, and distribute them. Call for them by number, and after each one is read, call on the audience to name the book of the Bible in which the

text is found — of course not allowing the one holding the slip to answer.

Example. — Giving.

"Bring ye all the tithes into the storehouse." (*Malachi.*)

"Freely ye have received, freely give." (*Matthew.*)

"God loveth a cheerful giver." (2 *Corinthians.*)

Don't have too many references; ten is a good number.

6. SOMETIMES USE AS BIBLE-READINGS the markings given us from the Bibles of Moody and other Christian workers.

Examples. — "Seven Blessings" of Revelation.

Eight "Overcomes" of Revelation.

Six Things "Worth Knowing" in 1 John 3.

Five "Precious Things" of Peter.

Seven "Walks" of Ephesians.

7. GOD'S CALLS AND MEN'S ANSWERS. — This is a good subject for a Bible-reading or a Bible-talk.

Tell of Isaiah, who volunteers; Jeremiah, who is timid till strengthened by God's promise. Moses, who raises many objections, but finally does his work; Jonah, who runs away from duty, but is made willing through trial; Paul, who asks what he shall do, etc.

* *

"Some can go." "Go ye." (*Mark* 16: 15.)

"Most can give." "Give ye." (*Matt.* 14: 16.)

"All can pray." "Pray ye." (*Matt.* 9: 38.)

PRESENTING MISSIONARY INFORMATION.

In preparing the strictly missionary part of the programme, there is such a store to select from, that one is bewildered by an embarrassment of riches. But too often only the very driest items, told in the most prosy manner possible, are selected. Of course they are received in a most unenthusiastic manner, and even the stanchest friends of missions are obliged to vote the meeting stupid.

The great storehouses of missionary literature are crowded with thrilling facts; and so much that is of great and stirring interest is continually happening in connection with mission-work, that there is no excuse for a dull programme.

The plans given here for presenting missionary news have all been tested by a society of young ladies and gentlemen called the "Missionary Conversazione."

It held monthly week-day evening meetings, and succeeded in rousing not only enthusiastic, but lasting interest in missions.

Its programmes have embraced many plans, running through the meetings of an entire year, such as "Budgets of Mission News," "Watch Towers," "Tourist Letters," "Sketches of Heroes," etc. Also many plans that were found helpful for use at a single meeting.

MISSIONARY BUDGETS.

PUBLISH a *Budget of Missionary News* once a month during an entire year, its subject being the topic for the month as selected by the various mission-boards. Or issue a single Budget on some special subject, and let it form the central feature of one programme.

Prepare the Budget in either one of two ways: —

1. Appoint for each Budget two editors, whose duty shall be to prepare and read one number. Let the editors take two turns each in reading, to avoid monotony.

2. Appoint one person as editor, and let him call upon different members for contributions. In reading, let each contributor read his own production, the editor giving the title and introducing the author.

Each Budget should have one or more short editorials, a poem, a number of good articles, a missionary letter, news from the field, a column of short items, advertisements, and any novel and unique features which the editors are bright enough to introduce. In the table of contents that follow, "Chopsticks," "Fans," "Arrows," "Scissorings," etc., are headings of columns of short articles.

Make the Budget as attractive as possible in every way. Write it (if possible typewrite it) on any convenient size of paper, and make covers of heavy cardboard tied with ribbon, and decorated in either pen and ink or water-colors by any member of the society willing to consecrate a little artistic talent.

THE BUDGET.

AFRICA

JUNE,
'94.

PUBLISHED MONTHLY
BY
THE MISSIONARY CONVERSAZIONE.

If you cannot secure the material called for in the following pages, substitute something else. Information for preparing Budgets will be found by consulting the encyclopædia of missions, books of travels and biographies, leaflets, pamphlets, etc. Files of missionary magazines are invaluable, containing a great variety of material, while the latest numbers are indispensable for bringing the information up to date. Annual reports of the mission-boards are also very helpful. Send to your board for a catalogue of their publications. "How They say It in Mission Lands" will give definitions and pronunciations of foreign words used in connection with mission-work.

The Budget.

"THE FIELD IS THE WORLD."

January.

TABLE OF CONTENTS.

1. Editorial.
2. The Whole Wide World for Jesus.
3. Greetings.
4. A Hundred Years Ago.[a]
5. The Message of the Months.
6. Our Share for the Coming Year.[b]
7. A Trip Around the World.[c]
8. "Watchman, What of the Night?"
9. A Missionary Panorama.[d]
10. Growing Old. Poem.
11. A Little Chat between Old Year and New Year.
12. Wanted — $1,000,000!

a. "Foreign Missions One Hundred Years Ago," p. 679, *Missionary Review*, Sept., 1892; "What a Century of Christianity has done for Women;" "A Century of Missions."

b. "How Much do I Owe?" Leaflet.

c. "A Trip Around the World." — Pamphlet; "Our Journey Around the World," by Dr. and Mrs. Clark.

d. Picture each country coming in rapid succession, proclaiming its condition and needs.

For prices and addresses of publishers, see list on last pages.

The Budget.

CHINA.

February.

TABLE OF CONTENTS.

1. **Editorials.**
2. **Language and Literature.**
3. **Medical Hospitals in China.**[a]
4. **Things Chinese.**
5. **Contrasts.**
6. **Chinese Converts.**[b]
7. **Chopsticks.**
8. **Superstitions in China.**[c]
9. **Our Workers and Their Work.**
10. **"Behold What God hath wrought."**
11. **"Runaway Bob," a Story of Robert Morrison.**[d]
12. **Bear the Message Onward. (Poem.)**

a. See "Medical Missions: Facts and Testimonies to their Value and Success."

b. See "China," by Rev. J. T. Gracey, D.D., p. 35.

c. See "Mission Stories of Many Lands," p. 213.

d. See *Church at Home and Abroad*, February, 1892.

Consult, also, "China," Studies, No. 8; "Glimpses into Chinese Homes;" "In Boats, Carts, Homes, and Hearts in China;" "A Sunday in China;" "Question Book on China;" "Historical Sketch," China (Pres.); "Historical Sketch" (Cong.); "Chinese Characteristics," by Arthur Smith; "In the Far East," by Geraldine Guinness; "China and the Chinese," by Dr. Nevins; "In Brightest Asia;" "China's Millions."

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The Budget.

MEXICO.

March.

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1. Editorials.
2. Mexico, a Needy Field.
3. Across Mexico, via the P. & I. R.R. (Pen & Ink R.R.).
4. Bible Scenes in a Land Without the Bible.[a]
5. Our Next Door Neighbor — Her Resources.
6. Mexican Martyrs.[b]
7. Scissorings.
8. A Twofold Curse — Romanism and Infidelity.
9. Our Standard-Bearers in Mexico.
10. Glimpses of Mexican Home-Life.
11. Guatemala — A Bird's Eye View.
12. Light in Darkness.

REFERENCES. — "Mexico as a Needy Missionary Field;" "Our Next Door Neighbor;" "The Women of Mexico;" "Question Book on Mexico;" "Historical Sketch," Mexico (Pres.); "Condensed Sketch" (Cong.); "Historical Sketch," Guatemala; "Through the Heart of Mexico;" "Evenings with Missions," No. 1, Mexico.

a. "Mission Stories from Many Lands," p. 344.

b. *Church at Home and Abroad*, p. 225, March, 1892.

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The Budget.

INDIA.

April.

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1. Editorials.
2. Weather Indications.
3. The Curse of Caste.
4. Imprisonment for Life. (Woman's Lot.)
5. Correspondence from "India's Coral Strands."
6. About Town Notes.
7. Work Among the Lepers.
8. Two Methods of Doctoring.
9. A Morning in a Zenana.
10. Trials of Hindoo Widows.
11. Heroes and Heroines of India's Missionary History.
12. Advertisements and Notices.

REFERENCES. — "Question Book on India;" "Historical Sketch," India (Pres.); "In Brightest Asia;" "Mission Stories from Many Lands," "Mission to the Telegus;" "A Pentecostal Day in Ongole;" "Flash Lights on India:" "Woman's Rights in India;" "Historical Sketch," "India and Ceylon;" "What is a Zenana, and Who Lives in It?" "Hindu Widowhood;" "Hindu Women and Their Homes;" "Woman's Work in the Zenanas of India;" "India Zenana Missions," by Mrs. Pitman; "Story of the Mission to the Lepers in India."

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The Budget.

SIAM AND LAOS.

May.

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1. Editorials.
2. Two Ways of Reaching Siam.
3. Sights and Scenes in Siam.
4. Cakes Hot from the Griddle. (Extracts from late letters.)
5. To-day. (Poem.)
6. A Siamese Doctor's Prescription.
7. Society Notes.
8. A Day in Laos.
9. Dark Hearts to be brought to the Light.
10. Your Own. (Poem.)
11. Facts and Fancies.
12. Crossed Lines. (A telephone talk between the Society and Siam, overheard by the Editor.)

REFERENCES. — "Question Book on Siam and Laos;" "Historical Sketch," Siam and Laos (Pres.); "Siam," Studies, No. 4 and 5 (Bapt.); "A Plea for Siam;" "Siam and Laos," by Mary L. Cort; "A Brief Record, Life of Mary Campbell;" "Siam and Laos, as seen by our American Missionaries."

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The Budget.

AFRICA.

June.

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2. "In Darkest Africa:" "Bright Spots on a Dark Subject."
3. A Bit of Missionary Geography.
4. Observations from Our Watch Tower.
5. Our "Lamp Lighters in the Dark Continent."
6. The Great Foe — Rum.[a]
7. A Cry from Poor Africa; From One on the Field.
8. A Palaver about the Slave Trade.[b]
9. Lives Given to Africa.[c]
10. The Loving Hearts Buried in Africa.[d]
11. Short Items.
12. Are We Holding the Ropes?

a. See "The Drink Traffic in Africa," Leaflet; also, "Christendom's Rum Trade with Africa," p. 412, *Missionary Review*, June, 1894.

b. See "An African Devil's Business, and Its Arab Agents," p. 424, *Missionary Review*, June, 1891.

c. See "Missionary Heroes in Africa," p. 117. *Missionary Review*, Feb., 1889.

d. See "Susi and Chuma, Livingstone's Body Guard," p. 401, *Missionary Review*, June, 1894.

REFERENCES. — "Mission Stories of Many Lands;" "Historical Sketch," Africa (Pres.); "Historical Sketch," Africa (Cong.); "Africa," Studies, No. 7 (Bant.); "Mothers and Homes of Africa;" "Question Book on Africa;" "Notes for the Study of Africa;" "A Cry from the Congo," Poem; "Mission to Africa;" "The Congo Mission;" "The Pentecost on the Congo."

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NORTH AMERICAN INDIANS.

July.

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4. Fashion Notes.
5. A Quart of Seed Wheat: or, A Romance in Missionary History.[c]
6. Echoes.
7. Forty Years' Work.[d]
8. Arrows.
9. Language and Literature Notes.
10. Indian Names.
11. The Power of the Gospel.
12. A Snap Shot at "One Little Injun!"[e]

a. Indian traditions, old Indian haunts, Indian names and events, etc., connected with your own home city and its vicinity.

b. Government Schools at Hampden, Va., Carlisle, Pa., and Forest Grove, Ore.

c. See "Three Heroines of the Nez Percéz Mission," p. 188, *Missionary Review*, Mar., 1894, and "A Romance of Modern Missions," p. 481, *Missionary Review*, July, 1888, especially the latter.

d. "Mary and I, or Forty Years among the Sioux," by Dr. Riggs.

e. Leaflet, "One Little Injun!"

REFERENCES. — "Question Book on North American Indians;" "Historical Sketch," "North American Indians;" "A Century of Dishonor," by "H. H."; "Evenings with Missions," No. 2, The Indians.

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KOREA.

August.

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6. Kurious Kustoms in Korea.
7. Our Missionaries in the Hermit Nation.
8. Letters from the Field.
9. Advertisements.
10. Cablegrams from Korea.
11. Government Examinations.
12. "Are You shining for Jesus?" (Poem.)

REFERENCES. — "Question Book on Korea;" "Historical Sketch," Korea; "The Little Missionary in Korea;" "Korea" (leaflet); "Korea, Without and Within," by Dr. Griffis.

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JAPAN.

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6. Fans.
7. The Deformed Girl. — A Story from Japan.[a]
8. The Missionary Outlook.
9. Yema.[b]
10. Japanese Native Christians.
11. Pen Pictures of our Workers.
12. A Romance of Japanese Missions. — The Story of Neesima.

a. "Mission Stories of Many Lands," p. 251.

b. "Mission Stories of Many Lands," p. 247.

REFERENCES. — "Question Book on Japan:" "Historical Sketch," Japan (Pres.); "Japan," Studies, No. 9 (Bapt.); "Historical Sketch" (Cong.); "Woman's Life in Japan;" "Woman's Lot in Japan;" "Some Curious Things about Japan;" "In Brightest Asia;" "China and Japan," by Bishop Wiley; "Life of Joseph Hardy Neesima."

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PERSIA.

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7. Medicine — The Golden Key.[a]
8. Pearls from Persia.
9. One Day's Work for Jesus.
10. Mohammedan Prejudice.
11. Dawn and Light.
12. Late News Notes.

a. "Medical Missions, Facts and Testimonies to their Value and Success."

REFERENCES. — "Question Book on Persia;" "Historical Sketch," Persia; "Fidelia Fiske;" "Woman and Her Savior in Persia;" "Persia, the Land of the Imams."

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SOUTH AMERICA.

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4. Notes on Open Letters.
5. Ten Test Questions.
6. Letters from the Field.
7. Brazil Nuts and Chili Sauce.
8. Wars and Rumors of Wars.
9. Our Soul Saving Stations in South America.
10. A Missionary Hero.[a]
11. "Sisters." (Poem.)
12. Advertisements.

a. "Capt. Allen Gardiner, the Heroic Missionary of South America" (leaflet).

REFERENCES. — "Question Book on South America;" "Historical Sketch," South America; "South America" (leaflet); "South America: The Neglected Continent. With a summary of spiritual story and needs of South America."

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SYRIA.

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6. Every-day Sights in Syria.
7. Wonderful Results of Prayer.
8. Breezes from Lebanon.
9. A Day Among Syrian Christians.
10. Audacity of Modern Civilization. — A Railroad to Jerusalem!
11. Pages from Missionary Letters.
12. The Syria Protestant College.[a]

a. See "Encyclopædia of Missions."

REFERENCES. — "Question Book on Syria;" "Historical Sketch," "Syria;" "Syrian Home Life," by Dr. Jessup; "Bible Work in Bible Lands;" "The Romance of Missions."

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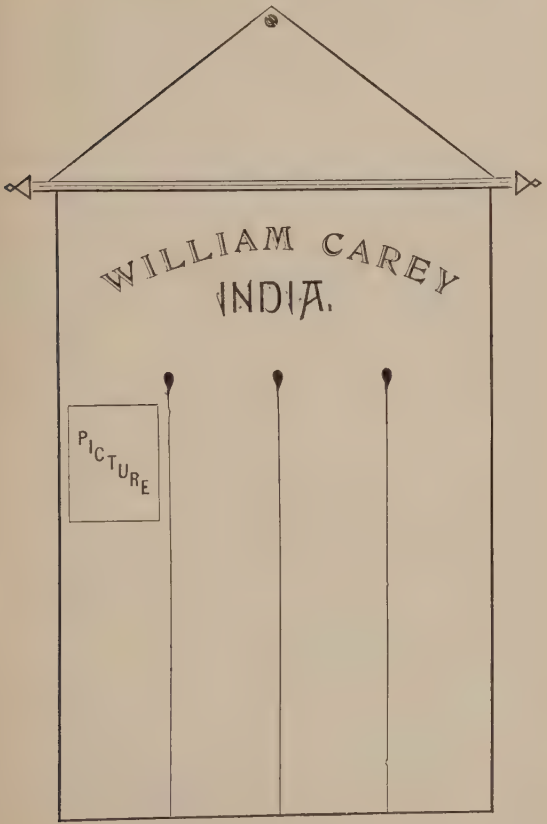
SKETCHES OF MISSIONARY HEROES.

"Lives of great men all remind us
We can make our lives sublime."

STUDYING missionary biography is sure to rouse interest in missions; and missionary leaders will do well to see that the missionary library is not only well stocked with such books, but that they are not allowed to stand idle on the shelves.

A story is told of a train-boy who passed through the train, giving each person just one peanut. Everybody looked surprised, and wondered what it meant, but ate the peanut. The wisdom of the train-boy was soon apparent, for when he came in again with sacks of peanuts, almost everybody invested in one. If at our meetings a short sketch of missionary life could be made bright and interesting, it would surely serve the purpose of the one peanut, and create a desire for more.

A plan that may with profit run through the meetings of a whole year is to prepare each month a sketch of some missionary hero or heroine connected with the field for the month. Write the sketch on a large sheet of heavy white cardboard, about twenty by twenty-seven inches, dividing it into two three, or four columns, as the writer desires. Decorate the cardboard in any pleasing manner, and print the name of the hero across the top. If possible, secure a picture of him, and paste it near the top of the left-hand column. These pictures will be found in missionary magazines or papers; and by cutting


WILLIAM CAREY
INDIA.
PICTURE

around the outline of the picture, leaving none of the original background around it, and pasting it carefully on the cardboard, it will be almost impossible to tell that it is not printed there. Other pictures of the field in which the hero worked might be cut and pasted in a similar manner at the bottom of the sketch. Finish the whole with a narrow gilt moulding across the top and bottom, and ribbons tied to hang it by.

January — [a] JOHN G. PATON, whose story reads like a romance from beginning to end.

February — [b] ROBERT MORRISON, who began as "Ragged Bob" in a mission-school, and became the great pioneer of missions in China.

March — [c] MELINDA RANKIN, who with "Bible in hand, and faith in heart," first carried the gospel into Mexico.

April — [d] WILLIAM CAREY, the "shoemaker missionary," who left all to plant the Cross in India.

May — [e] ADONIRAM JUDSON, who endured trials without number that Burmah might be won for Christ.

June — [f] SAMUEL ADJAI CROWTHER, the "African Slave Boy who became a Bishop," and led multitudes of his people to Jesus.

July — [g] DAVID BRAINERD, missionary to the red men.

August — [h] ROBERT MCALL, who carried a free, pure gospel to priest-ridden France.

September — [i] DR. JOSEPH HARDY NEESIMA, whose mighty work for his native Japan can never be estimated.

October — *j* FIDELIA FISKE, who sat down in Persia at one communion with ninety-two that she had brought to Christ.

November — *k* ALLEN GARDINER, whose work in South America won such a tribute to missions from the naturalist, Darwin.

December — *l* CYRUS HAMLIN, who spent the larger part of his life in Turkey.

"Time would fail" to make mention of Moffat, of Livingstone, of Hannington, of Mills, of Newell, of Brainerd, of Duff, of Martyn, of John Williams, of Patteson, of Nott, of Parsons, of Stoddard, of Clough, of Eliza Agnew, of William Duncan, of Boardman, of Mackay, of Hudson Taylor, of Geraldine Guinness, of Isabella Nassau, of Egerton R. Young, and a "great host of others also, who through faith" left home and friends, and endured hardships, obtained promises, and won heathen souls to the service of the Lord Jesus Christ.

Seeing we are surrounded by so great a multitude of missionary heroes and heroines, let us study their lives with a keen and loving interest and enthusiasm.

* * *

REFERENCES.

For prices and addresses of publishers, see list on last page.

a. Story of John G. Paton, Told for Young Folks. "Life of John G. Paton," No. 1, No. 2. (Leaflets.)

b. Robert Morrison, Pioneer of Chinese Missions.

c. Twenty Years Among the Mexicans, "Melinda tRankin." (Leaflet, M.E.)

d. William Carey, the Shoemaker Who became a Missionary;

"Wm. Carey" (Pres.); "William Carey" (Meth. leaflet); "William Carey: A Sketch" (Bapt.); "William Carey, an Inspiration" (Bapt.); *Pioneers and Founders.*

e. The Life of Adoniram Judson, by Rev. Edward Judson, D.D. "Adoniram Judson" (Pres.).

f. Samuel Crowther, the Slave Boy who became Bishop of the Niger.

g. David Brainerd, by Jesse Page.

h. The Cruise of the Mystery, A Story of the McAll Mission. "Rev. R. W. McAll, D.D., His Life and Work" Price 3 cents. Am. McAll Association, 1710 Chestnut Street, Philadelphia, Pa.

i. Life and Letters of Joseph Hardy Neesima, by A. S. Hardy.

j. Faith Working by Love, as Exemplified in the Life of Fidelia Fiske; "Woman and Her Saviour in Persia" (Pres.); "Fidelia Fiske" (Meth. leaflet).

k. "Allen Gardiner." (M. E. leaflet.)

l. My Life and Times, by Cyrus Hamlin.

AN EVENING WITH CAREY.

A GOOD way to bring a great missionary hero into prominence is to devote an entire programme to the study of his life and work, just as Shakespeare evenings, Longfellow evenings, Tennyson evenings, etc., are held with profit in literary clubs.

PROGRAMME.

Scripture Lesson. *Prayer.*

VOCAL SOLO, — Miss S——.

1. SKETCH —
   "The Apostle of Modern Missions" . Mr. T——
2. HYMN — "O Thou, My Soul, forget no More.
3. READING — "A Purpose" . . . . . Miss T——
4. EXTRACTS from Carey's "Enquiry." . .
   Conducted by Miss C——
5. SERMON . . . . . Rev. ——

TEXT, — *Isa.* 54: 2, 3.

Divisions { "Attempt great things for God."
"Expect great things from God."

1. See *Sketches of Missionary Heroes*, p. 34. Very fine pictures for decorating the "Sketch" will be found in *Missionary Review*, October and November, 1894. A photograph of Carey may be obtained from the Am. Bapt. Miss. Union, Boston, for 25 cents.

2. This hymn was written by Krishnov Pal (see tract, price 2 cents, Am. Bapt. Miss. Union, Boston), Carey's first convert in India, who was baptized Christmas Day, 1800. Both words and music will be found in many of the church hymnals.

3. See Baker's *Premium Speaker*.

4. *An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathen*, by William Carey. Price 25 cents. Am. Bapt. Miss. Union, Boston.

Have some one make selections or extracts from the *Enquiry*, and conduct the exercises as in "Sharp-Shooting," p. 45.

5. Carey's great sermon on this text, with these two divisions, was preached May 31, 1792, at Nottingham, England. One of the direct results was the organization at Kettering, Oct. 2, 1792, of the first foreign missionary board.

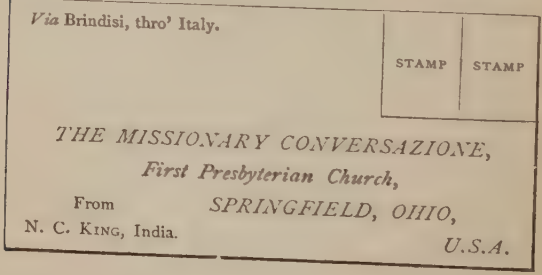
* * *

TOURIST LETTERS.

APPOINT twelve young people — if possible an equal number of gentlemen and ladies — to form a band of missionary tourists, imaginary of course. Let them make a tour of the world, visiting missionary countries, and once a month send a letter to the society from the field for the month.

Enclose the letter in a large envelope, properly addressed to the society, and seal it. Place cancelled stamps from the country from which the letter is supposed to come, on the envelope, in the usual place. These stamps can be obtained by writing to the various mission-boards; or they can be purchased at a small cost from any stamp collector or dealer.

Write the letters so that they will seem as real as possible. Many facts about manners and customs of



the people, and also about mission-stations and missionary workers, can be most vividly impressed in this way.

* * *

WATCHMEN AND HERALDS.

NOTHING is more important than keeping up with the times in regard to missionary news. The daily papers and the religious press, as well as the missionary magazines, are full of news about what is going on in the different mission-fields.

Budgets of news-items ought to find a place very frequently on missionary programmes. The one who prepares such a budget may be called "The Watchman" or "The Herald." The budgets may be called "From Our Watch Tower," "Since Our Last Meeting," "What is Going on in the Missionary World," or "The Bulletin."

Another way of bringing news before the society is to appoint a "Watchman" or "Herald" for each country, and let them watch their own special fields, reporting any important events that may happen in connection with them.

* * *

CONTESTS AND DEBATES.

A GOOD way to call attention to some special subject in connection with missions is to hold a contest or debate. Not only are those who prepare the papers specially careful to make them of unusual interest, but those who listen give unusual attention to the reading of them.

1. CONTESTS.— Appoint four persons who are good speakers, and who are interested in missions, each to prepare a paper or address on the same subject. Appoint judges to decide which contestant has made the strongest appeal. To avoid hurting any one's feelings, ask the judges to mention only the best one, leaving the other three ungraded.

Subjects for Contests: "Our Land for Christ — A Plea for Home Missions;" "Our Duty — Carrying the Gospel Everywhere;" "An Appeal for Money for Missions;" "What can Stay-at-homes do for Missions?"

2. DEBATES. — Appoint two or four debaters, assign the topic, and *select judges* to decide which side has made the best argument. Great care must be taken in selecting subjects, as much harm might result in debating subjects that do not admit of debate among Christians.

Subjects for Debate: —

Resolved, "That Tithing is the Best Method of Giving."

Resolved, "That all Missionaries should wear Native Dress."

Resolved, "That it is Right for all Missionaries to go to the Field without Pledged Salaries, as in the China Inland Mission."

OBJECTION BOX.

Ask each member to bring to the meeting all the objections he can find to foreign missions.

Or, without previous notice, at some meeting pass paper and pencils, and ask every one to write some objection they have heard.

Answering these will perhaps win some convert to missions. It will also be useful in giving weapons to members to use in defending the cause.

Perhaps it would be best to invite the pastor or some bright, quick, able speaker to answer the questions, as infinite harm would result from a failure to answer them correctly.

The following objections were handed in at a missionary meeting of young people. They were wisely and ably answered by the secretary of the Y.M.C.A., who had been specially invited for that purpose: —

1. Why not convert the heathen at home first?

2. Missionaries go to foreign countries and live at ease, and many of them in luxury, while the churches are greatly taxed to furnish their support.

3. If the heathen reject the knowledge of the gospel, it makes their condemnation greater.

4. If the heathen will be saved in his ignorance, why teach him about salvation?

5. Why not allow civilization to precede missions, in order to lessen the great expense of clearing the way to found a station?

6. The sacrifices of life to climate, sickness, murder, and other causes.

7. It costs so much to send a dollar to the heathen.

8. So much to do at home.

9. Sacrifices of home, children, and friends.

10. We need the money at home.

11. Too much red tape — money goes through too many hands.

12. Heathen not worth saving.

13. Why not bring natives here, and send them back to their people?

14. Heathen will be saved, anyway.

15. Missions a failure, anyway — no converts — no results.

16. Converts not sincere — not real, true converts to Christianity.

SHARP-SHOOTING.

SELECT twelve items, some short, just one line, all bright. To make this exercise effective, it should be literally what its name suggests, — sharp-shooting. Little things help. It creates a pleasant interest to call the items "shot," and each one who reads one of them a "sharp-shooter." Distribute the shot several days before the meeting; and, as at least one is almost sure to be absent, keep a duplicate of each shot, and also the name of the one who is to read it. Carry the duplicates, and also the list of names, to the meeting, and if any one is missing, hand the shot to some one else to read. When you are ready to begin the exercises, call for the items by number. If possible try to drive each shot home by a short, pointed comment.

* *

1. Is there one in this meeting who cannot answer "Here!" to the Master's roll-call of his workers?

* *

2.

"If we cannot give our thousands,
We can give the widow's mite."

An old couplet that has given comfort to thousands of stingy souls. But please remember that giving the widow's mite is giving ALL. Hadn't you better stop and think a while before you decide that that shall be your portion?

3. On one occasion Fidelia Fisk, the beloved and faithful missionary to Persia, had the joy of sitting down to the communion-table with ninety-two persons whom she had been the means of bringing to Christ. Where is there such an opportunity for service at home?

* *

4. Perhaps some one says, "I have no taste for missions. I don't like them." Well, some people have no natural taste for tomatoes, oysters, olives, celery, but seeing others enjoying them so much, learn to like them, succeed in cultivating the taste, and end by thoroughly enjoying them.

No one has a natural taste for unselfishness in themselves, though they admire it in others. But unselfishness is desirable, and can be cultivated. Any one who has been "born again" can cultivate a taste for missions, and must if he would be loyal to the Master.

* *

5. Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing.

* *

6. A small boy, who was a member of a mission-band, confessed with shame that a quarter for peanuts looked as big as a pin-head, and a quarter for missions as big as a cart-wheel! That small boy has a great many grown-up relations.

* *

7. The China Inland Mission-workers have had some remarkable answers to prayer. During the year

1887 they made special prayer for three special things. 1. For 100 new missionaries during the year. 2. For $50.000 to send them out. 3. Knowing that if the money came in small sums it would require added force, they asked the Lord to send it in large sums. New Year's Day, 1888, found the 100 missionaries on the field; and it stands as a remarkable fact that the $50,000 was paid in eleven payments.

* *

8. A little girl was heard to say at the close of her evening prayer, "And I saw a poor little girl on the street to-day, cold and hungry, but it is none of our business, is it, God?"

None of us would be willing to pray or say that, but most of us are perfectly willing to act it.

* *

9. "Will you go?" "Where?" "ANYWHERE, SOMEWHERE, at home or abroad, to carry on some work for the Lord Jesus."

* *

10. The earliest converts to Christianity in Africa were very earnest and regular in their private devotions. They had no prayer closets, but each had a separate spot in the thicket, to which he used to go. The paths to these little Bethels became distinctly marked; and when any one began to decline in the ways of God, it was soon manifest to his fellows, and they would remind him of his duty, saying, "Broder, de grass grow on your path yonder."

11. The church has been divided into three classes, — Mission, Omission, and Anti-Mission.

* *

12. Ten cents in India is as much as one dollar here. Seventy cents for a day's work would mean seven dollars here. They are very poor.

At one time when a company of natives had been holding a prayer-meeting, they said, "We have been praying, now we must give."

The missionary replied, "You have come a long way, and need what you have."

They answered, "We cannot pray and not give."

Our pastors at home are not much troubled with such requests.

* *

Every missionary worker should have a book for pasting or jotting down items to be used in missionary work.

QUOTATIONS.

MISSIONARY quotations are quite as interesting and as useful as quotations from other sources, and some of them are quite as famous. They can be made use of in a number of different ways.

1. Copy them on slips of paper, and use them as the items are used in a "Sharp-Shooting" exercise (see page 45), calling it "MISSIONARY QUOTATIONS" on the programme.

2. Ask the members to come prepared to give a missionary quotation in answer to the name at roll-call.

3. Write them on name-cards, and use them at missionary teas or missionary socials. Make the cards dainty and pretty enough to be carried away as souvenirs.

4. Read the quotations at a meeting as a test-exercise, not giving the authors, but calling on those present to give them.

1. "Let us advance upon our knees." — JOSEPH HARDY NEESIMA.

2. "We are playing at missions." — ALEXANDER DUFF.

3. "The word 'discouragement' is not found in the dictionary of the kingdom of heaven. Never let yourself use the word if you have God's work to do." — MELINDA RANKIN.

4. "That land is henceforth my country which most needs the gospel." — COUNT ZINZENDORF.

5. "I cannot, I dare not, go up to judgment till I

have done the utmost God enables me to do to diffuse his glory through the world." — DR. ASAHEL GRANT, Persia.

6. "I, too, am a missionary." — ADMIRAL FOOTE, to the King of Siam.

7. "The lesson of the missionary is the enchanter's wand." — CHARLES DARWIN.

8. "I will go down, but remember that you must hold the ropes." — WILLIAM CAREY.

9. "How will even heaven be heaven where there are no Nestorians to be led to Christ?" — DR. PERKINS, Persia.

10. "Prayer and pains through faith in Jesus Christ will do anything." — JOHN ELIOT, the Apostle of the red men.

11. "It is my deep conviction, and I say it again and again, that if the church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man." — SIMEON H. CALHOUN.

12. "If I thought anything could prevent my dying for China, the thought would crush me." — REV. SAMUEL DYER.

13. "Oh, let me pray once more for Feejee." — JOHN HUNT.

14. "My JESUS, my KING, my LIFE, my ALL, I again dedicate myself to thee." — DAVID LIVINGSTONE.

15. "If this is the last chapter of earthly history, then the next will be the first page of the heavenly." — BISHOP HANNINGTON.

16. "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by him to keep you out of the foreign mission-field." — ION KEITH-FALCONER.

17. "Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest." — A. T. PIERSON.

18. "Expect great things from God, attempt great things for God." — WILLIAM CAREY.

19. "If I had a thousand lives to live, Africa should have them all." — BISHOP MACKENZIE.

20. "O rock, rock, when wilt thou open to my Saviour?" — FRANCIS XAVIER.

21. "The slave-trade is the heart-disease of Africa." — PROF. DRUMMOND.

22. "Give until you feel it, and then give until you don't feel it." — MARY LYON.

23. "Missionaries to a barbarous people deserve a vote of thanks from the commercial world." — ROBERT MOFFAT.

24. "A true missionary never knows defeat." — REV. A. A. FULTON.

25. "A man is good for nothing but to be used up." — DR. ARTHUR MITCHELL.

26. "The prospect is as bright as the promises of God." — ADONIRAM JUDSON.

27. "God buries his workmen, but he carries on his work." — JOHN WESLEY.

28. "The great Sultan of the universe can change all this." — DR. GOODELL.

29. "Let us write on the very doorposts of our churches and homes, and on our gates, this grand motto, 'The Whole World to be evangelized in the Present Generation.' It CAN be done, it OUGHT to be done, it MUST be done." — A. T. PIERSON.

30. "Woe is me if I preach not the gospel." — THE APOSTLE PAUL.

31. "The medical missionary is a missionary and a half." — ROBERT MOFFAT.

32. "It is a great step towards the christianization of our planet if Christianity gain entrance into China." — NEANDER, in 1850.

33. "My parish is the whole world." — COUNT ZINZENDORF.

34. "If you want to serve your race, go where no one else will go, and do what no one else will do." — MARY LYON.

35. "If they are ever converted, this must be the Lord's work: I feel this more and more." — FIDELIA FISKE.

36. "You have been speaking about Dr. Carey, Dr. Carey. When I am gone, say nothing about Dr. Carey - speak about Dr. Carey's Saviour." — WILLIAM CAREY.

"Some can go; most can give; all can pray."

FACTS FOR THINKING CHRISTIANS.

It is sometimes advisable to have all present take some part. When this is desired, select a number of facts, not more than one line each, but fresh, bright, and pointed. Write each on a slip of paper, and distribute them. Call for them by number in quick succession; it will brighten the meeting and fasten many facts in the mind.

Call the exercises "Fifteen Facts," "Twenty Truths," "Thirty Thoughts," or "Forty Facts for Thinking Christians," according to the number used.

1. There are one thousand million heathen in the world.

2. There are 10,000 missionaries.

3. Each missionary is responsible for 100,000 souls.

4. In the United States there is one minister to every 700 people.

5. In China there is one ordained minister to every million.

6. In the United States there are sixty million people and 80,000 ministers, besides other Christian workers.

7. In India there are 250 million people and only 700 ordained ministers.

8. Take out all the Christian workers from the United States, and scatter 343 ministers over it, and you have China in miniature.

9. Out of every 100,000 church-members in America, only twenty-one go to the foreign field.

10. Only one and three-tenths per cent of the ministers go to the foreign field.

11. There is one doctor to every 585 people in the United States.

12. There is one medical missionary to every ten million heathen; that would be the same as one doctor to six cities like New York.

13. The skill of medical missionaries will often open doors closed to the gospel.

14. Forty million heathen die every year.

15. They are dying at the rate of 100,000 a day.

16. Every tick of the watch sounds the death-knell of a heathen soul.

17. Every breath we draw, four souls perish never having heard of Christ.

18. Christ said, "Go ye into all the world." "Go" does not mean "stay;" "all" does not mean a "part."

19. Christians are giving at the rate of one-tenth of a cent a day.

20. Of every dollar given for Christian work, we spend ninety-eight cents on our home work, and two cents for the heathen.

21. We spend annually $1,200,000,000 for liquor and $600,000,000 for tobacco.

22. We give one cent a year for each heathen soul.

23. The Moravians send one missionary out of every seventy members, and send five missionaries to every minister at home.

24. The Moravians give to Foreign Missions an average of $1.25 a month, or $15 a year; other denominations average five cents a month, or sixty cents a year.

25. There is much to be done in America. One year's immigration represents ninety-seven nationalities.

26. In every American city of over 100,000 inhabitants there are to be found at least thirty nationalities.

27. Allowing each letter (not chapter, or verse, or word, but each letter) of the Bible to represent a Chinaman, it would take one hundred and ten Bibles to represent them all.

28. In ten years more than 30,000 people became Christians in the Samoan Islands.

29. In Stanley's journey of 7,000 miles across Africa he did not see one man who had heard the gospel message.

30. Less than fifty years ago China had only six converts. Now there are nearly 60,000.

31. Eleven of the seventeen provinces have no missionary stations.

32. There are many native Christian men in China willing to go about preaching Christ Jesus for $5 a month, a bare support.

33. From the one town of Pooree, India, there are sent out every year 7,000 Hindoo missionaries to proclaim the worship of one of the many Hindoo gods.

34. In China only one man in ten and only one woman in 10,000 can read their own language.

35. After thirty years' work there are 150,000 converts in Japan.

36. A good motto for Christians, "Your money or your life!" A better one, "Your money AND your life!"

37. South America has been called the neglected continent because the missionary force is so very small.

38. At home during 1893, the Presbyterian churches received an average of eight persons to their membership. The average in the Synod of China was twelve; India, fourteen; Corisco coast, Africa, twenty-three.

39. Royal G. Wilder, during thirty years in India, preached in more than 3,000 towns and villages; scattered 3,000,000 pages of tracts, taught 3,300 scholars.

40. Over 1800 years have passed since our Master's command, "Go ye" was written, and millions have not heard the good news yet.

SCRIPTURE PROBLEMS.

It is sometimes desirable to impress some special number in connection with a missionary programme. Making a problem from Bible numbers, having for its answer the special number, will by its novelty secure interest in that number, and secure perfect attention.

It should be given as a blackboard exercise. Suppose, for example, the leader announces that he has a little problem, the answer to which is the number out of every 100,000 who go as foreign missionaries every year, and that he would like as many as possible to work it immediately, while he reads it out slowly to them.

Probably no one can do it, but it will attract attention, and rouse interest to make such a request. He may then proceed to work it out, step by step, on the blackboard, first passing out slips with references, just as for a Bible-reading. Do not allow those holding the references to give the answer, except in case of a dispute over some number.

A sample problem is given here. Any leader desiring to make emphatic some other number, will find it very easy to vary the operations so as to obtain the desired result.

PROBLEM.

Add to the number of Psalms (150) the number of men in Gideon's band. (*Judges* 7:7.) $150 + 300 = 450$

Divide by the number of stones David selected to kill Goliath. (1 *Sam.* 17:40.) $450 \div 5 = 90$

Add the number of measures of barley that Boaz gave Ruth. (*Ruth* 3:15.) $90 + 6 = 96$

Subtract the number of days and nights it rained during the Flood. (*Gen.* 7:12.) $96 - 40 = 56$

Divide by the number of times Elisha directed Naaman to wash in the Jordan. (2 *Kings* 5:10.) $56 \div 7 = 8$

Add the number of days Lazarus had been dead when he was raised by Jesus. (*John* 11:39.) $8 + 4 = 12$

Add the number of times the children of Israel compassed Jericho. (*Josh.* 6:3, 4.) $12 + 13 = 25$

Subtract the number of books in the Bible written by John. (5.) $25 - 5 = 20$

Multiply by the number of anchors cast out at the time of Paul's shipwreck. (*Acts* 27:29.) $20 \times 4 = 80$

Divide by the number of kinds of unclean beasts that went into the ark. (*Gen.* 7:2.) $80 \div 2 = 40$

Multiply by the number of men who went to seek Elijah after he was taken to heaven. (2 *Kings* 2:17.) $40 \times 50 = 2{,}000$

Add the number of souls brought into the church on the Day of Pentecost. (*Acts* 2:41.) $2{,}000 + 3{,}000 = 5{,}000$

Divide by the number of lords invited to Belshazzar's feast. (*Dan.* 5:1.) $5{,}000 \div 1{,}000 = 5$

Add the number of verses in the shortest Psalm. (*Ps.* 117.) $5 + 2 = 7$

Multiply by the number of Job's daughters before his trial. (*Job* 1: 2; 42: 13.) $7 \times 3 = 21$

Answer, 21.

Only twenty-one out of every 100,000 professing Christians are foreign missionaries, leaving 99,979 at home to preach the gospel.

* * *

PICTURE MEETING.

LET each number on the programme have for its text or subject a picture of something connected with the mission-work in the field for that month. Make appeals through the "eye gate" as well as the "ear gate." It is said that Dr. Alexander Duff's first purpose to give his life to mission-work came as a result of his father's taking the lad on his knee and showing him pictures of idols on Sunday afternoon.

Example. — Picture Meeting on India.

Picture of William Carey. Talk: India as Carey found it compared with India of To-day.

Picture of a Hindoo Idol. Talk: India's Gods and Their Worship.

Picture of a Leper Camp. Talk: Among the Lepers of India.

Picture of Hindoo Women. Talk: Zenanas and Zenana Workers.

An appropriate reading would be "A Picture that made a Missionary," p. 379 in "Mission Stories of Many Lands."

CURIO MEETING.

LET each number on the programme have for its text or subject some curiosity from the foreign field.

Example. — Curio Meeting on China.

A Chinese woman's tiny shoe. Talk: Foot-binding.

A pair of chopsticks. Talk: Chinese Manners and Customs.

Chinese book. Talk: Chinese Language and Literature.

A most interesting article to use at a "Curio Meeting" would be "Rejected Idols," p. 243 in "Mission Stories of Many Lands." It is an account, with pictures, of the gathering of a collection of rejected idols in Japan, to be sent to Yale College.

* * *

MISSIONARIES I HAVE SEEN.

THE great meetings and conventions of the present day have given many opportunities to both hear and see missionaries from the field. Ask everybody to come prepared to tell about some missionary they have seen, and if possible give some word from that missionary that was inspiring and helpful.

* * *

MISSIONARY CAMP-FIRE.

ASK a number of persons to read or tell a bright, short, interesting missionary story. Limit the time for each story, tapping the bell when time is up. Stories are sometimes dangerously long.

REFERENCES. — "Runaway Bob," a Story of Robert Morrison, the Pioneer Missionary to China. See *Church at Home and Abroad*, p. 169, February, 1892.

"Cyrus Hamlin — How He came out of a Missionary Box." *Church at Home and Abroad*, p. 462, November, 1891. Address 1334 Chestnut Street, Philadelphia, Pa.

"The Story of the Chrysanthemums — A Story of Neesima." *Youth's Companion*, Jan. 1, 1891, Boston.

"Stories of another Samuel whose Mother was Hannah." (Bishop Crowther.) *Herald and Presbyter*, Aug. 28, 1889, Cincinnati, O.

See also *Mission Stories of Many Lands* and *Missionary Biographies*.

* * *

WORTH REPEATING.

ASK a number of persons to bring to the meeting something about missions that they have heard or read, and that they consider of sufficient interest to be worth repeating to the society.

* * *

MISSIONARY POEMS.

IN almost every society there is some one who can write poetry. Utilize this gift for the benefit of the missionary programme. Ask the poet to write a poem describing some great and thrilling event in missionary history. Subjects for poems will be found in studying the History of John G. Paton's work;[1] of the "Lone Star Mission among the Telegus of India;"[2] William Duncan's work at Metlak-

[1] *Story of John G. Paton; Thirty Years Among South Sea Cannibals.* Price $1.50. Pub. Dept. U. S. C. E., 646 Washington Street, Boston.

[2] *Mission to the Telegus.* Price 5 cents. *A Pentecostal Day in Ongole.* Price 2 cents. *From Darkness to Light.* Price $1.25. Am. Baptist Missionary Union, Tremont Temple, Boston.

ahtla;[1] Egerton R. Young's work among the Indians of British Columbia;[2] Fred S. Arnot's pioneer work in Central Africa.[3]

* * *

SURPRISE MEETING.

HAND an envelope with sealed directions to six of the brightest and most talented members of the society.

COPY OF SEALED INSTRUCTIONS.

SURPRISE MEETINGS.

PLEASE do one of the following things at our next meeting, keeping secret what you decide to do. Whatever you do must be STRICTLY MISSIONARY, and appropriate for our meeting.

1. Sing a solo, arrange for a duet, trio, or quartette, or arrange responsive music for the society.
2. Prepare and conduct a Bible-reading.
3. Give a recitation or reading.
4. Write a poem.
5. Make a short address.
6. Write a paper.
7. Tell a story.

[1] *Metlakahtla, a Marvel among Missions*, I. and II. *Missionary Review*, November and December, 1893. Funk and Wagnalls, New York City.

[2] *By Canoe and Dog Train*. Price $1.25. *Stories from Indian Wigwams and Northern Camp-Fires*. Price $1.25. Pub. Dept. U. S. C. E., 646 Washington Street, Boston.

[3] *Garenganze; or, Seven Years' Pioneer Mission Work in Central Africa*. Price $1.25. Pub. Dept. U. S. C. E., 646 Washington Street, Boston.

DO YOU BELIEVE IN MISSIONS?

PASS slips of paper, and ask everybody to answer the question by either "yes" or "no," and then to write out the reason for either answer.

Collect the papers, WITHOUT THE NAMES, and read the answers. It brings everybody face to face with a most vital question.

* * *

TWO-MINUTE TALKS.

INVITE a dozen good speakers to come and give a two-minute talk on missions. Ask some bright, wide-awake, witty talker to introduce each speaker, and tap the bell or strike the gavel at the end of two minutes.

* * *

A STORY THREE YARDS LONG.

FOR a Japanese meeting have a paper with this title. Write it on paper about five or six inches wide, and three yards long. (Of course it may be any number of feet or yards long, according to the length desired.) When it is all written, begin at the end and roll it up. In reading, do not unroll it any faster than you read. Japanese letter-paper often comes in rolls, and letters are written by the foot or yard.

SERMON WITH HIDDEN TEXT.

SOME years ago a celebrated Baptist divine preached a sermon at Chautauqua, announcing that he would not give his text till the close of the discourse, because he desired his hearers to discover it for themselves. It is said that the interest and attention were unusual even for Chautauqua.

The plan is very good for a missionary sermon or paper. Such subjects as "Giving for Missions," "Praying for Missions," "Interesting Others," "Our Duty to Give the Heathen the Gospel," can be used. Give the writer his subject, and let him choose his own text. In announcing it, call it a sermon, or sermonette, and don't give either the subject or the text.

* * *

CONVERSATIONS.

IN many of our Traveller's Clubs and Chautauqua Circles, etc., "Conversations" on a given subject are very popular, and are valuable in bringing out a number of speakers and much information. The idea lends itself nicely to missionary meetings.

[1] REFERENCES. — *Murdered Millions.* Paper, 15 cents; cloth, 30 cents. Dr. Geo. D. Dowkoutt, 118 East 45th Street, New York City. *Medical Missions — Facts and Testimonies to their Value and Success.* Price 5 cents. Address W. B. Jacobs, 132 La Salle Street, Chicago, Ill. *Files of The Medical Missionary Record.* $1 per year. Address 118 East 45th Street, New York City. *Woman's Medical Work in Foreign Lands.* Price 20 cents. *Woman's Medical Work in Foreign Missions.* Price 5 cents. Address Pauline J. Walden, 30 Bromfield Street, Boston.

Appoint some one to lead the conversation, select six topics, and assign them to different persons to prepare a three-minute talk.

Ask all the members to come prepared to take part in a short discussion after each topic.

Example. — Conversation on Medical Missions.

1. Jesus our example in Medical Missionary Work.
2. Native Doctoring.
3. Medicine the Golden Key.
4. Some Missionary Hospitals.
5. Pen Pictures of Noted Medical Missions.
6. Some Incidents of Medical Missions.

* * *

HOW THE WORK IS DONE.

EVERY one should know all about the missionary machinery of his own church and denomination.

At some meeting have short papers on: —

1. Our Missionary Board. Where it is, and What it does.
2. Our Woman's Board (or Boards).
3. Our Relation to the Boards.
4. How the Money is sent.
5. Our Special Objects for This Year.

For information on this subject consult your pastor.

Presbyterian Societies will find admirable short papers in *Children's Work for Children*, January, March, May, July, and October, 1891. Price 5 cents each. Pres. Board of Pub., 1334 Chestnut Street, Philadelphia. "Ezra, Me, and the Boards." Price 2 cents. Miss S. B. Stebbins, Room 48, McCormick Block, Chicago, Ill.

DISSECTED STORY.

A Plan for Little Folks.

SELECT a short, bright missionary story, and cut it into sections, some long, others quite short.

Paste each section on a card, and number it. Pass them at or before the meeting to children who read well, and call for them by number. It will rouse interest and hold attention better than when the whole story is read by one person.

* * *

JACK AND THE JAPS.

1.

THIS Jack was a jolly good boy. He was jolly because he liked fun; he was good because he liked to make others happy. Once a month Jack worked like a beaver in his father's woodshed, splitting wood, to earn five cents to take to the "Cheerful Workers." He felt quite proud of his five cents. The Cheerful Workers were raising money to educate a boy in Japan.

2.

ON Saturday Jack started off on his new bicycle, at least it was as good as new, though it was a second-hand one that its former owner had outgrown. He had been saving his money a whole year, and it cost him just five dollars.

3.

I CANNOT tell you what they did at the meeting, but that night Jack had a fearful dream. He thought his bicycle had got started, and took him straight across America to California. When he came to the Pacific Ocean a long, narrow bridge stretched across it, and over it whizzed his bicycle; and the first thing Jack knew he was making a triumphant entry into Japan.

4.

THE Japs seemed glad to see him. They crowded around him, and chatted and laughed and danced with delight at him and his bicycle. Finally one boy asked, "Do you belong to the Cheerful Workers?" — "Yes, I do," said Jack proudly. "How much did you give for us Japs?" said another. "Five cents," meekly answered Jack, wondering what was coming next. "Oh, ho!" said all the boys. "What did you pay for your bicycle?" asked another boy. "Five dollars," said Jack. "Good, ain't it? Oh, ho!" answered all the boys again. "Mighty mean boy," said the first Jap. "Gives five cents for us and five dollars for himself."

5.

ALL of a sudden the air grew full of sticks and mud. Poor Jack! What should he do? Everywhere the Japanese boys were coming after him like an army of giant grasshoppers, their shoes clattering, their hair flying, and every boy yelling, "Oh, ho! oh, ho! Five cents for the Japs and five dollars for Jack. Mighty mean boy!"

6.

BUT somehow the bicycle got off, and Jack started for the shore; but alas! no bridge was to be seen, and the first thing Jack knew he went down, plunged head first, bicycle and all, into the Pacific Ocean.

7.

HE was just thinking how cold the water was, and whether his mother would cry when she knew her Jack was drowned, when his eyes flew open, and lo! he and the water-pitcher and the towel-rack were a pile of ruins on the floor. His mother was standing in the doorway, rubbing her eyes, and holding a candle in her hand. "Why, Jack," said she, "what are you doing?" — "Oh, mother, the Japs!" gasped Jack.

8.

NEXT morning Jack had to account for his conduct. His father said, "My son, there's a lesson in your dream. The Bible says 'Thou shalt love thy neighbor as thyself.'"

"Jack and the Japs." Price 1 cent. A tract published by the Woman's F. M. S. of the M. E. Church, 36 Bromfield Street, Boston.

Another story that would lend itself to this plan most admirably is "How a Baby Organ Became a Missionary," p. 350, *Church at Home and Abroad*, October, 1894, Philadelphia.

* * *

A PALAVER.

A PALAVER is the African name for a "big talk." As June is the month to which most mission-boards assign the study of Africa, it would be most appropriate at meetings held during that month.

A "Palaver about Robert Moffat" is given here, and any wide-awake leader can arrange such an exercise on any desired subject.

Palavers would be excellent about "Samuel Adjai Crowther, the Slave Boy who became a Bishop;" about "David Livingstone;" about "African Heroes;" about the "Slave Trade;" about "Rum, the Giant Foe," etc.

A PALAVER ABOUT ROBERT MOFFAT.

FOR directions, see the exercise called "Sharp-Shooting" on page 45. Conduct the palaver in a similar manner.

* *

1. Robert Moffat. Born Dec. 21, 1795: died Aug. 10, 1883.

Such is the brief notice of the beginning and ending of a life such as might have been written after any name. But what of the eighty-eight years between these dates?

* *

2. When Robert Moffat was about sixteen years of age he left his home in Scotland, and went to England. Here he soon fell in with some earnest Christians, and was converted. As he grew in the Christian life, he was fired with an intense zeal and longing for saving souls, and an intense desire to serve God in some MARKED manner took possession of him. How? when? where? became the momentous questions to him.

They were soon answered for him. God was leading him all the while. One day, as he was crossing a bridge, his eye fell on a large placard posted on it, announcing a missionary convention. By the date of the meeting he discovered that it was too late for him to attend it; but two things he remembered and noted down: "London Missionary Society," and "Rev. William Roby, Manchester."

Before this placard Robert Moffat was held by the Spirit of God, until he felt sure HIS way of serving God was to be as a missionary of the cross; and from that hour he gave himself to that work, and nothing could turn him from it.

* *

3. How to become a missionary was the next question.

With much trembling and hesitation this enthusiastic young man of only TWENTY YEARS applied to the London Missionary Society, and of course his offer was refused. But at last, through the interest of Mr. Roby, whose name he had seen on the placard, he received an appointment. And so, in God's good time, his desire was granted.

* * *

4. It was no light trial for Robert Moffat's parents to give up their young son; yet they declared that they dared not forbid his going, lest they should be planting themselves in the Lord's way. In God's kindness, both parents were allowed to welcome him back to England.

* *

5. There was another parting very hard for young Moffat to bear. He had loved Miss Mary Smith, a lovely girl, who had joyfully consented to go with him, and share his work. Her parents had consented to the betrothal of their daughter to him, and he had expected to marry her before leaving

England. But at the last her parents absolutely refused to give her up. It was a keen, bitter disappointment to them both, for Mary Smith's heart, too, was full of zeal and devotion to missions. But both felt that nothing must be allowed to stand in the way of God's work: and so Moffat went forth alone — forth from father and mother, forth from promised wife, from Scotland, from the mountains, the streams, the heather, the simple speech, the Sabbath-day, the dear old bell, the prayer, the psalm, the sermon — each of these precious memories woven into his very life. But dearer than all else to Robert Moffat was the loving Saviour, who left all and gave his life to save him.

* *

6. At last, on the 31st day of October, 1816, with the broken "God bless you and keep you" ringing in his ears and throbbing in his heart, Robert Moffat's vessel weighed anchor, and he was gone. Moffat was to go to South Africa, to Namaqualand, to a station called Africaneer's Kraal. The chief of this tribe, Africaneer, was a remarkable man, — a perfect terror, an outlaw, for whose head, on account of cruel deeds, the government offered a hundred pounds sterling. The people of the hamlet would rather face wild beasts any time than this mighty, bloodthirsty chief.

The sailors on Moffat's vessel looked with wonder on this youth of twenty-one, who was so gladly starting out to brave such dangers. They listened

to his stories of Africaneer and his people with mute astonishment. They could not understand what hidden power impelled their young friend to give his life to such work. But his answer to them was, "I am ready, not only to be bound, but to DIE, for the name of the Lord Jesus."

* *

7. Arriving in Africa, Moffat's plan of going to Africaneer was met with ridicule and discouragement. He was told that "he might as well preach to monkeys;" that they would use him for a mark to shoot at, and make a drinking-cup of his skull, and a drumhead of his skin.

* *

8. Moffat pushed bravely on, and at last found Africaneer. Under two former missionaries the chief had been led to think of a better life; but the change was not permanent. At first he met Mr. Moffat coldly: but very soon his heart was won, and he bade his women bring material and build him a house. IN HALF AN HOUR they had a house ready for him, and it was his home for six months.

* *

9. Very, very lonely was the young missionary; but God was with him, and his work began to grow. Africaneer began to come to the meetings, and show a growth in Christian life that astonished Mr. Moffat. He also began to help the work forward in every way

possible; and instead of harming the missionary, he exercised a most careful oversight over him, and gave him all the comforts in his power.

At last Mr. Moffat desired to visit Cape Town for supplies, and begged Africaneer to go with him. But for a long time the chief refused. He dared not venture there. But at last he went, Moffat promising that no harm should come to him.

All along the route Mr. Moffat took pleasure in holding up this chief as an object-lesson to the people, proving the wonderful power of God and the gospel of Christ. So sweet and mild and lovely was all of Africaneer's conduct, that, instead of being arrested and hanged, he was fully pardoned, and kindly entertained as Mr. Moffat's friend; and men everywhere flocked to see him, saying, "Can this man really be Africaneer?"

* *

10. Quite like a romance reads the next chapter of Robert Moffat's life. When he and Mary Smith parted in England, they hoped to be married some time in the future. But during these two years even that hope had been taken away; for she wrote begging him to forget her, as her parents were growing more firm in their purpose to refuse to allow her to join him. Perhaps to test his purpose God allowed this severe trial to come to Robert Moffat, and then, when he found how strictly true he was to his vows, gave him all he desired; for just before he started for the colony, the glad news reached him that Mary Smith had started for Africa.

She wrote to him that "God had changed the hearts of her parents, and that they had calmly resigned her into the hands of the Lord, declaring they no longer dared to hold her."

And so Robert Moffat had the intense pleasure of welcoming her to Cape Town.

They were married in St. George's Church in 1820; and henceforth, in thinking of Robert Moffat, we must think also of the brave, earnest woman at his side, enduring what he endured, and quite as much of a missionary as he was.

* *

11. It seemed many times as though everything was against their work. On Sunday, while the Moffats were at church, the people would go and steal the food cooking for their dinner.

* *

12. On Sunday, tours were often taken into the surrounding country to hold services; but many things hindered in this. On several different occasions he left the chief of the kraal in a rage, and deeply insulted, because he refused to take his choicest daughter as an extra wife. Of course going back to such a kraal to preach was impossible.

* *

13. The people were possessed that the missionaries were great criminals hiding from justice. What else could make them leave the white man's country, with all its blessings? When the missionaries explained that it was to save their souls, they laughed them to scorn.

14. One terrible hindrance was the influence and power of the rain-makers. These men were the doctors and prophets of this people, and they were reverenced as though they were gods. Of course they hated the missionaries. If their predictions failed, and the glaring sun poured down its fiery rays on the thirsty earth instead of rain, the blame was laid on the missionary. Something he had said or done, something he had in his house, or perhaps his white face, had kept the rain away. Of course this enraged the people.

* *

15. During this time Mary Moffat's faith shone out grandly.

"Mary," said her husband one day, "Mary, this is hard work."

"It is hard, my love," she said; "but take courage."

"But think, my dear, how long we have been preaching to this people, and no fruits yet appear."

Mrs. Moffat replied, "The gospel has not yet been preached to them in their own tongue wherein they were born. They have only heard it from the interpreters, who have no real love for the truth."

"From that hour," says Mr. Moffat, "I gave myself with untiring diligence to the language."

* *

16. By faith, Mary Moffat, when there was no glimmer of dawn, replied to a friend in England, who had written to ask what she could send to them

that would be of use to them in their work, "Send us a communion service; we shall need it some day." They had been at work seven years already. For ten years they had no souls for their hire, no need for the communion service; but at last, the *very day* before they held their first communion with the first-fruits of the Bechwana people, a tardy box arrived from England, and behold! it was the communion service asked for three years before.

* *

17. Blessings at last! Ten long years of work! It had been a long night; but at last came, almost without warning, a marvellous outpouring of God's Spirit, and the fruit of their loving, patient toil appeared at once.

It was a tender, quiet change. Men and women, with broken hearts and tearful eyes, flocked to the missionaries, confessing themselves sinners, and acknowledging Christ as their Saviour.

Notwithstanding their faith and prayers, Robert and Mary Moffat were astonished at the abundant answers, "exceeding abundant, above all they had asked or thought." The little chapel became too small. Women came to Mary Moffat to learn to be good wives and mothers and housekeepers. On all hands it was a new birth, new creatures, new practices. Prayer-meetings and praise-meetings were held by the natives from house to house, and often lasted till morning dawn.

Some of those who had been the sharpest thorns to the missionaries became the strongest helpers.

Practical results grew out of the change. A large new church and brick schoolhouse were built, and all paid for by the natives. Respectable homes were built, and women given their right places. Chairs, tables, beds, and candles, and even decorations, crept into the homes. The food and mode of cooking it were changed. The sick and dying were properly cared for, and the dead buried.

In Christ Jesus we are all new creatures, whether in Africa or America.

* *

18. One morning, as Mr. Moffat was leaving home, a Bechwana man came to him with a face full of perplexity and sadness. Mr. Moffat took his hand and asked what was the matter.

"You remember my good dog that guarded the sheep? He was so bold and fierce in driving off the wild beasts that came to devour them. Now he is spoiled; I may say I have lost him."

"What has happened?"

"He has torn my New Testament in pieces, and eaten most of its leaves."

"You shall have another Testament immediately."

"Thank you, sir. But what shall I do with the dog? *He was such a fighter!* But my New Testament was so full of love and gentleness, and my dog has eaten so many of its leaves, I know *the fight is taken out of him.*"

Very real was the man's distress till Mr. Moffat explained and recalled the old lessons to his memory. At last he departed comforted.

19. Nearly fifty-four years on African soil! And now he is an old man of seventy-five years — too old to longer bear such burdens. At last the conviction forced itself upon him that his work was done among his people. He had hoped to die among them, but God ordered otherwise. His strength was gone; and nothing but this last sacrifice — a separation — could benefit them. He could only help by rousing new interest at home. The parting with the people was agonizing. As his last sermon is preached to them, can we not almost hear their sobs and see their tears as they listened to their saintly and beloved pastor's last words?

At last Robert and Mary Moffat sailed for England, letting their bodies be carried forever from the land where *their hearts* would be ever.

Warm welcomes were extended to them at home. All these years the Christian world had been looking on, and they had come home to find themselves famous.

In 1871, soon after arriving home, Mary Moffat died. The blow was a severe one to her husband, to whom his wife had grown dearer and closer as the years went by. His sore affliction, however, did not stop his work for missions. He attended meetings, addressing them often, and pleading for Africa. His death occurred Aug. 10, 1883, in his eighty-eighth year.

* *

20. That all their children should become missionaries, and give their life's work to Africa, was the

ardent wish of both Mr. and Mrs. Moffat: and they saw their wish partly fulfilled, in five of them being engaged in that work.

Their eldest daughter, Mary, became the wife of David Livingstone, that illustrious man whom Moffat really gave to Africa and to the world; for it was he who influenced him, and was the means of winning him to work for Africa.

Do foreign missions pay? Would it have been better to leave the people of Africa alone in their degradation and blood-shedding? Will any one on the home-field be a sufferer for sharing in the great work of their salvation, and thus relieving the world of a little of the burden of sin under which it groans, and winning souls to praise and glorify the name of our Redeemer.

* * *

A POW-WOW.

Pow-wow is the name of a "big talk" among the North American Indians. A good exercise, with this name, can be arranged by adapting the idea of a topic party to a missionary meeting.

Select five topics. Have cards printed or written with a list of topics, and a dotted line underneath each one. Give one to each person present, and request the gentlemen to select a partner for each topic. When each gentleman has selected a lady for each topic, tap the bell, and announce that the gentlemen may claim partners for the first topic, and discuss it for just five minutes. And so on through the whole list.

Care must be taken in the selection of topics. It is not wise to select very deep subjects, that require much knowledge to discuss.

A Pow-Wow

FIVE-MINUTE CONVERSATIONS.

1. Indian Rights.

2. Indian Legends.

3. Is a "dead" Indian the only good Indian?

4. Mission work among the Indians.

5. Indians I have seen.

A JOURNEY THROUGH SIAM AND LAOS.

As Reported by Six Tourists.

How much interest we would all have in any foreign field had we actually been there to see for ourselves. Everything that brings us into clearer knowledge of missionaries and their work, brings us into closer sympathy with them, and makes us better able to "hold the ropes." The following account of a journey through Siam and Laos was prepared with this end in view.

In giving it, assign the parts to six different persons; one to be leader (a good speaker), who shall describe all the journeys, and five others, who shall each tell about one station. A good map adds much to the effectiveness.

Though the journey is, of course, only a "pen-and-ink" trip, still every little detail of it is true. Each of the trips between stations is taken from the account of an actual journey of some missionary, and is correct in mode of travel, while all the incidents are actual happenings.

The exercise as here given is incomplete, because no account of the missionaries and their work in the schools, hospitals, and churches that are found at the different stations is given. They are purposely omitted, because even in a few months conditions at any station may change, and the "news" be decidedly stale. Every one using this exercise is urged to supply the omissions by studying the latest magazines,

and the latest report of the Board of Foreign Missions, which can be borrowed from the pastor, who *always has a copy, and will be glad to have it so used.*

LEADER. It has been my great privilege, in company with a party of our young people, to take a trip through the land of the White Elephant. At the request of our president, we will try to tell you some of the things we heard and saw.

As Siam lies on the other side of the globe, and travelling there was slow work, our trip was a long one in point of time.

As we desired to have as pleasant and prosperous a time as possible, and as our special aim was to make a visit to the mission stations there, we wrote to the secretaries of the Board of Foreign Missions for letters of introduction to the missionaries, and also any suggestions they might be able to give us. They were more than kind, and sent us the same instructions they sent to missionaries under appointment to that field.

They cautioned us to be careful about drinking water after leaving the United States, and to eat cautiously of strange food and fruits; to buy pith hats at Hong-Kong, and *wear them;* to carry, in addition, sun-umbrellas when on the water, and not to sit on deck, even under an awning, without pith hats; to use no wines or liquors for any kind of sickness, as they are dangerous in a hot climate.

We took clothing for both warm and cold weather, though more of light weight than heavy. As men wear *white* altogther in Siam, the gentlemen in our

party were advised to order white suits made in Hong-Kong. Each of them also took a full-dress suit of black, because they were informed that such a suit would be necessary if they should receive an invitation to call on the king. Better carry a dress suit all around the globe than miss a chance to pay a visit to royalty because one had nothing to wear.

All preparations were at last made, and our little party left San Francisco on the City of Pekin. Our voyage was one of great interest.

We reached Japan after being on the sea many days. Here we received our first impressions of heathenism; for we had scarcely landed when five hundred Japanese surrounded us in their odd native boats, each trying to secure passengers, much after the manner of Niagara hackmen. The strange sounds of hundreds of voices in an unknown tongue cannot be described.

From Yokohama, where we landed, we went direct to Hong-Kong, where we spent several days. Here we bought pith hats, and the gentlemen went to the Chinese tailors, and were measured for white duck suits. Their orders were filled with neatness and despatch.

At last, all our business in Hong-Kong being finished, we set sail once more, and seven days later our little party at last found itself in Siam, landing at Bangkok, twenty-five miles up the river Menam, almost two months after we left San Francisco. Mr. A. will tell you what we saw there.

BANGKOK.

Mr. A. As soon as we landed in Bangkok we began to realize that all the strange stories of floating houses, many idols, lazy priests, and superstitious heathen were actually true. No one can imagine it without seeing it. (Add late news from Bangkok.)

Leader. Leaving Bangkok, we turned our faces towards Petchaburee, travelling in a little house-boat, rowed by five men. The little cabin had drawers and cupboards, where our clothing and provisions were stored away. The seats were arranged along the sides of the boat, and at night the floor between the seats was raised to the same level, thus furnishing bedsteads, while the boat-cushions were mattresses. The men rowed most of the night, and the splashing of the oars was a good lullaby to hush us to sleep. It was twelve o'clock at night when we reached Petchaburee, and of course every one had retired. But the mission compound is right on the bank of the river, and we had no trouble in finding it. We called for some one to unlock the gate, and we were soon made welcome. Miss B. will tell you something about Petchaburee.

* * *

PETCHABUREE.

Miss B. It falls to my lot to tell you about Petchaburee. How much we enjoyed our visit, and such a cordial welcome as we received! I must tell you, though, that we were not the only visitors. There were others who were not so welcome, at

least if we may judge by the treatment they received. A large scorpion came into the dining-room while we were at dinner one day, and a few days afterwards two of the same deadly creatures were found under the boat-cushions. Several times large cobras, from three to eight feet in length, came into the back yard, and one ugly fellow, about five feet in length, had the audacity to crawl onto the porch. None of us enjoyed such company. (Add news from Petchaburee.)

LEADER. From Petchaburee we went to Ratburee, the new station in Siam. We made use of the telegraph line between the two stations to announce our coming. Ratburee is on the Meklong River, just about half-way between Petchaburee and Bangkok. We made the trip in an ordinary row-boat, going along the coast to the mouth of the Meklong, and then up stream to the city. Our journey took just twenty-four hours. Miss C. will tell you about Ratburee.

* * *

RATBUREE.

MISS C. I must tell you something funny. All through Siam we could distinguish the word "rat," and its plural "rats," used quite often by the natives, and also the missionaries. We wondered and wondered how our American slang had taken so deep a hold upon the Siamese, when at last we discovered that RAT is the polite name by which to address a young lady! (Add news from Ratburee.)

LEADER. From Ratburee we went back to Bang-

kok to prepare for the long and trying journey up the Menam to the Laos country.

On all hands we heard much to discourage us from going; the trip up the river, with its forty-two rapids, was not without danger, and would take over two months' time. Nevertheless, we were determined to go, and enjoy it, too, if possible. We had a long and tedious waiting for the boats, but at last we set our faces toward Laos. Our little fleet of six boats pushed off the landing at six o'clock in the morning.

As these boats were our home for so long a time, I will describe them for you. Each boat was twenty feet long and eight feet wide. The centre part was covered with bamboo basket-work. The boatmen occupied the front end of the boat, where they row, pull, cook, eat, and sleep. Our little cabins were just high enough for us to stand up straight, and measured eight by ten feet. Under the cabin floors we stored away some of the delicious fruits of Siam, — oranges, bananas, limes, pomelloes, etc.; and we could get them by pulling up the loose boards of the floor. We had no windows or doors; one end of the cabin was entirely open, and for windows we could lift up half of three sides and rest them on sticks.

As the journey was so long, and also full of interest, I kept a little diary, not trusting to my memory. I will give a few of the entries. (These entries are from the memoir of Mary Campbell.)

Feb. 8. — Two days out from Bangkok. Our little fleet lifted anchor this morning about daylight, and then stopped before a *sala* (resting-place) for break-

fast. We spread our table under the shade of a tree, and had a real picnic meal.

Feb. 10. — Our first Sabbath on the river. Somehow it seems as though even in a heathen land the Sabbath is different from other days. It is so quiet, so peaceful, so beautiful, and only one boat passed us all day. We had service about ten o'clock — such a precious service.

March 12. — The river scenery is so beautiful! We seem to be in a little round valley, with mountains from fifteen hundred to two thousand feet rising all around us. To-day we passed the first of the forty-two rapids, and it was very exciting to watch the men seeking a channel between the rocks, and then bending every nerve to get the boats through. The water was running swiftly, and dashing over the stones. It was hard work; but the men at last succeeded, and sent up a glad shout when it was past. To-morrow we must pass through one much higher, when the men will have to draw the boats up with ropes.

To-night when the boats stopped we walked to the nearest mountain. One of the customs here, during the dry season, is to set fire to the grass. In this way whole mountains are set on fire. Following this custom, we each set fire to the dry grass. How we longed to see the spiritual fire spread as rapidly!

Just now one of the mountains on the opposite side of the river is burning. It is a grand sight — the fire sweeping up the sides in great tongues, then lighting up the whole sky and other mountain peaks.

March 26. — We are all rejoicing because we passed the last rapids yesterday. We shall be in Chieng-Mai in two weeks.

April 8. — Here we are at last! Last night we were about ten miles from the city, and all retired early, so as to be up at daybreak. This morning we watched eagerly at every bend of the river for the first glimpse of the city. About two o'clock this afternoon we first caught sight of the mission-houses on the right bank of the river, under great trees. We waved our handkerchiefs and a Siamese flag to friends on the bank; some one sent up a kite (a salute of honor in Siam), and we landed at last after our long journey.

Mr. D. will tell you about our visit here.

* * *

CHIENG-MAI.

MR. D. What shall I tell you about Chieng-Mai? We saw so much that was strange and interesting, I hardly know what to tell about. Well, I believe the saw-mill was the most interesting to me.

Do you remember some years ago the children of this country gave money to build a hospital at Chieng-Mai? and how Dr. Cheek took a saw-mill with him, because the hand-saws of the Laos were so slow? It took one man a whole day to saw a single log. I remember very well hearing how hard it was to take the heavy machinery up the river through the rapids. I did not understand it then, but after coming up the river, and seeing the ponderous saw-mill,

I cannot imagine how they ever managed it at all. But they did, and there was the dear old mill at work. It has company now, for a second mill was sent out, with the machinery for making door and window frames. (Add late news from Chieng-Mai.)

LEADER. From Chieng-Mai we went to Lakawn. We had our choice of two routes, — one overland, about sixty miles by elephant; and the other by boat down the Menam to the mouth of the Maa Wang, and then up stream to Lakawn, about two hundred miles. We decided to go overland by elephant.

You will be interested in the way the queer "howdahs" are put on. First they put on a thick mat of bark, and another of raw hide, to keep the poor elephant's back from getting sore. (Even an elephant's hide has some feeling.) The crupper and the ropes passing under the body and around the neck are made of rattan. The driver sits on the great fellow's head, and guides him by pressing his feet against the monster's ears.

Unfortunately Siamese elephants are not trained to kneel as readily as those in India, and we had a hard time scrambling up to our places. Some of us rode on a huge old elephant that walked with a very rough gait, tossing us about in the howdah, every bit as bad as the tossing of a ship at sea, and with the same result, — sea-sickness.

We reached Lakawn safely, sending our elephants and drivers back to Chieng-Mai, as we intended going back to Bangkok by boat.

On the way to Lakawn, at each village a curious crowd gathered round us. At one village some old women fondled our hands, exclaiming over their whiteness, and a man sagely remarked that we must have washed with soap. Miss E. will tell you about Lakawn.

* * *

LAKAWN.

Miss E. Such curious crowds of people as we found at Lakawn, gazing at us and our strange belongings! But I am sure we returned their looks with interest: for curious as they thought us, we thought them even more so. On every house-pillar we saw either a scarlet or a white piece of cloth. What do you suppose it was for? We could not imagine, but at last learned that it was to keep the evil spirits from getting in: and when we passed the prince's house, we saw a white cotton string stretched around the entire place, for the same purpose.

Occasionally we met people with cotton cords tied loosely around their neck, ankles, and wrists. These people were sick, and were trying to prevent the evil spirits going through their bodies. Poor, superstitious people! (Add late news from Lakawn.)

Leader. We started down the river in boats, very much like those in which we came up. We were more than glad to learn that the journey down stream would take only two weeks. At last we came to the rapids again, and it was both interesting and exciting to watch the preparations.

First a bulwark of thatch was built around the bow

of each boat to prevent the water rushing in. Then a second great steering oar was rigged, to give double control of the boat, and an extra steersman taken on, whose special business is to take boats through the rapids. Next we heard a deafening roar of water; the boat made a plunge, the rowers strained every muscle, and the two steersmen danced around like madmen in their efforts to keep her in the channel, and the next minute we found ourselves in smooth, quiet water, and everybody gave a deep sigh of relief, and then drew a long breath to get ready for the next one.

The river was high, and full of logs, and it was a very exciting trip. It rained a good deal of the time, and for two whole days we journeyed through elephant grass so rank and tall that we could see nothing on either side.

We reached Bangkok in safety, then took steamer to Hong-Kong, from Hong-Kong to Yokohama, from Yokohama to San Francisco, and then home.

Dear friends, we found Siam truly a beautiful land; but it is full of idols, and the people are superstitious and degraded. And yet those who have heard the truth and accepted it have made noble Christians.

Siam with her millions has only a little handful of workers, — only a little band of consecrated men and women, and yet the people are so open to gospel teachings! Truly in Siam the harvest is great, but the laborers few.

What are we going to do about it, you and I? Our Lord's command is to us all alike. I beg of you

to work, pray, and give for the work in Siam and Laos.

Perhaps God wants YOU there. You will go if he does, will you not?

* * *

SOCIAL MISSIONARY EVENINGS.

THE three "evenings" (China, Japan, and Africa) here planned and outlined are suitable for missionary teas and missionary socials rather than for regular missionary meetings. If the society raises its money by using jugs, they can be used as "jug-breaking" festivals. Or if the money is raised by pledges, such an "evening" would furnish an opportune time and place to secure pledges. It is hoped that no society will use them for making money by charging admission or selling refreshments.

The Japan evening was planned by carefully studying books of travel and missionary letters; the Chinese evening with the personal assistance of Mrs. Mateer of China; and the African evening through a correspondence with Miss Isabella Nassau of the Gaboon and Corisco Mission, Western Africa.

* * *

AN EVENING IN JAPAN.

DECORATE the room with Japanese curios of all kinds, fans, banners, lanterns, parasols, etc., also with a profusion of flowers, especially chrysanthemums.

THE PRINTED INVITATION.

You are cordially invited to spend

AN EVENING IN JAPAN

With the Missionary Conversazione,

Nov. 13, *at* 7.30 P. M.

PROGRAMME AT 8 O'CLOCK.

SCRIPTURE READING AND PRAYER . . . Rev. ——
SOLO, "I Bring Thee a Broken Heart" . . Mr. K——
A STORY THREE YARDS LONG[1] . . . . . Mr. B——
JAPANESE LULLABY[2] . . . . . Miss W——
READING, "The Widow's Mitts"[3] . . . Miss A——
JAPANESE MELODIES[4] . . . . . Mrs. K——

REFRESHMENTS. — Tea, candy of all kinds, little cakes (odd kind, with a "foreign look"). This refreshment is offered guests in Japan. Serve it on little tables about eight inches high (these can be quickly and easily made), and allow the guests to sit on the floor; provide several high tables also. Foreigners are often served in European style in Japan. Serve the sweetmeats on a white paper. Serve the tea in tiny cups, putting the tea-leaves into the cups at the table, and pour boiling water over them from a

[1] See page 63.

[2] See *Children's Work for Children*, September, 1891. Price 4 cents. Pres. Board of Pub., 1334 Chestnut Street, Philadelphia, Pa.

[3] A tract called "Two Mitts." Price 2 cents. Miss S. B. Stebbins, Room 48, McCormick Block, Chicago, Ill.

[4] From *Songs of the Orient*. Price 10 cents. Silver, Burdett, & Co., Boston, New York, and Chicago.

small Japanese teapot. Milk and sugar are never used in Japan; but sugar is sometimes offered to foreigners.

* * *

JAPANESE ETIQUETTE.

As we are in Japan this evening, we think it will be best for us to give you some hints about Japanese etiquette, in order that you may avoid blunders. We will also give you a few Japanese phrases to use.

First, the phrase "Shikata ga nai," which means "There is no help for it." If anything is "Shikata ga nai," why get angry? A well-bred Japanese never gets angry; it is not polite.

Therefore, if all does not exactly suit you to-night, if you must wait a long time for your turn at table, if some one hurts your feelings, or tramps on your toes, don't get angry (it is not polite), simply smile, and say "Shikata ga nai."

Another phrase for you is "O Hey O," which means "Good-morning." But you say it is evening. No, no; it is evening in America, and you are in Japan, where it is morning.

Next we must teach you to walk. It is a strict law of Japanese etiquette that in walking the toes must be turned in, and the soles of the feet remain parallel to the floor, and scarcely leave it. It makes an awkward, slovenly motion, but you have come to Japan, so "Shikata ga nai."

At supper you must sit on the floor. Let us teach you how to do it gracefully, in true Japanese fashion. Kneel down, and sit on your heels. Of course it

makes the instep ache — never mind, "Shikata ga nai." In Japan it makes them very weary to sit on chairs. It is a very common thing in church to see some one tired of sitting foreign fashion, gravely stand upon the seat, double his feet under him, and sit down on them!

We shall serve you some tea and sweetmeats. The sweetmeats will be served on white paper. Japanese etiquette demands that you only eat a small part; the rest must be carefully wrapped up in the white paper, and carried home in the sleeves, which are the pockets of a Japanese gown.

One more hint. If you don't enjoy your neighbor's conversation, just say what the Japanese street-arabs say when they hear the foreigners talk: "Ijin no pa pa, neko no pa pa," which means, "Your talk is all the same as a cat's."

* * * *

AN AFRICAN PALAVER.

DECORATE the rooms with palm-leaves, or any kind of green hung above the windows and doors. Drape the windows with any kind of crimson material. The civilized natives are very fond of crimson curtains.

THE INVITATIONS.

You are cordially invited to attend

AN AFRICAN PALAVER

With the Missionary Conversazione,

FIRST PRESBYTERIAN CHURCH,

March 18, *at* 7.30 P. M.

PROGRAMME AT 8 O'CLOCK.

SCRIPTURE READING. PRAYER.

DUET, "The Lord is my Shepherd" Mr. and Mrs. K——
AFRICAN GREETING . . Miss C—— and Miss S——

PALAVER ABOUT ROBERT MOFFAT.

"Lives of great men all remind us
We can make our lives sublime."

AFRICAN CRADLE SONG[1] . . . . . Miss B——
RECITATION . . . . . Mr. W——
AFRICAN LULLABY . . . . . Miss H——

REFRESHMENTS. MORE PALAVER.

AFRICAN GREETING. — When a guest arrives he enters, seats himself without speaking or seeming to observe his host; the host is seated in the same dignified silence. This lasts about half a minute, then the host says, looking at his guest, —

"Mbolo." (May you live to be old.)

The guest responds heartily, "E! Mbolo ke." (Yes! May you live to be old also.)

Host. "O re mbia-mbia?" (Are you well?)

Guest. "E! Ave ke?" (Yes! and you also?)

Host. "Akera. Mi re mbia-mbia." (Thanks, I am well.)[2]

REFRESHMENTS, — SALTED PEANUTS AND BANANAS.

The peanuts must be beautifully browned, and salted after the brown skin and shell are removed.

[1] See *Cradle Songs of Many Nations*, $2.50. Dodd, Mead, & Company, New York City.

[2] Pronounce a as in father; e as ā; i as ē. In mbia and mbolo sound both consonants.

The bananas should be peeled, and the linty substance rubbed off, and held with a green leaf fastened around one end. (A lettuce leaf fastened on with a small wooden toothpick makes them very pretty.)

* * *

AN EVENING IN CHINA.[1]

DECORATE the room with Chinese things, — fans, lanterns, and especially banners and umbrellas. Very pretty transparencies which are quite Chinese can be made by making a light frame and covering it with some very thin white paper: cut grotesque figures of animals, Chinese dragons, etc., from thin, colored papers, and paste them carefully on the white paper. Brush the whole surface over with a coat of oil to make it transparent. They are very much used for transoms and windows.

* * *

CHINESE ETIQUETTE.

WHEN a guest arrives a great hand-shaking takes place (Chinese shake their own hands, by placing one on top of the other, and moving both up and down).

The hostess insists on the guest taking the best chair. The guest objects, saying, "No; you." The hostess insists; the guest still objects. Finally the hostess takes the guest by the shoulders and pushes her into a chair.

When the guest leaves there is more hand-shaking. The guest says, "I must go."

[1] See insert for sample programme.

The hostess responds, "Go slowly."

After the feast this dialogue takes place: —

Guest. "I have made you much trouble."

Hostess. "Don't mention it; I have prevented you getting a good meal."

Guest. "How can you say so? We have eaten our fill of good things."

Nothing must be touched with the fingers at the table: everything must be taken with chopsticks.

The chopsticks must not go into the mouth; the food must be tossed in. In sipping tea, one may make as much noise as he pleases.

When all are seated at the table, a great bowing begins; each bows many times to the other, with clasped hands.

Then all begin to drink at once, and drink very fast.

DIRECTIONS TO THE REFRESHMENT COMMITTEE.

Serve the refreshments on small tables about eight or ten inches high. Provide also several high tables for people who do not care to sit on the floor.

The waiters for each table will need six large saucers, a Chinese teapot, and as many small cups and saucers and bowls as there are places at the table.

Use no tablecloth, spoons, or plates. If real chopsticks cannot be obtained, make some by splitting up a bamboo fishing-pole.

In China, fancy dishes are served first, substantial ones last.

First course. Tea (see directions for Japanese evening); preserved ginger, cut in small pieces; dates; lady-fingers, made long and narrow; doughnuts the size and shape of a peanut with the shell on.

Second course. Rice cooked without salt, and with the grains broken as little as possible; slaw made of shredded turnips, with a very salty catsup poured over it; large cucumber pickles, taken right from the brine (no vinegar), and cut into small cubes.

When the guests come to the tables they should find on them four saucers: one filled with dates, one with lady-fingers, one with ginger, and one with doughnuts. Serve the tea immediately. The guests have no plates; they eat from the common dish.

When the first course is finished carry out the tea-cups only (let the sweetmeats remain), and bring in a small bowl of rice for each guest, and one large saucer of slaw, and another of pickles, and place them on the table with the sweetmeats.

TITLES FOR PAPERS.

(*Most of these have been taken from missionary magazines, programmes, etc. For material, see list of books, leaflets, etc., at the end of the book.*)

SHAKESPEARE says, "What's in a name?" and a missionary leader wisely answers, "Much, every way." It is certainly true that a paper or exercise with an attractive name will be more likely to secure and hold attention than one with a prosy name.

1. A Journey through South America with Uncle John Makebelieve.
2. India seen through a Tourist's Spectacles.
3. Syria viewed from a Pilgrim's Standpoint.
4. Egypt seen with an American's Eyes.
5. The People of Down-trodden Persia.
6. The Fifth Gospel — The Land of Our Lord.
7. Marvels of Missionary History. (A series of papers.) See files of the *Missionary Review of the World.*
8. Miracles of Missions. (Also a series.) See *Miracles of Missions* by A. T. Pierson.
9. A Telephone Talk with Our Missionaries in Alaska.
10. Looking Backward.
11. Looking Forward.
12. Trials of Missionary Life.
13. Rescuing Perishing Chinese.
14. How Our Missionaries travel.
15. The Great Importance of winning China for Christ.

16. How the Gospel is spread in India.
17. A Tour in Japan *via* the Pen-and-Ink R.R.
18. A Voyage Among the Islands of the Sea.
19. A Bird's Eye View of Canton.
20. Missionary Heroes.
21. Missionary Heroines.
22. Missionary Martyrs.
23. The Day dawns in Korea.
24. Life Among the Karens.
25. Unoccupied Territory in Asia.
26. Alaska and Her Needs.
27. A Child Widow — "Put Yourself in Her Place."
28. A Native Christian Convert — "Put Yourself in His Place."
29. The "Problem of the Unemployed" in OUR Church.
30. Christ for every Creature, and every Creature for Christ.
31. The Great Scourge of Africa.
32. The Power of the Gospel as seen in Converted Indians.
33. Samuel Crowther — Born a Savage, died a Bishop.
34. A Day with Our Workers in Damascus.
35. Our Mail-Bag from Ceylon.
36. Glances at Mexico.
37. Something about the Turks.
38. Mexico in the Toils of Papal Power.
39. Robert Morrison, the Pioneer in China.
40. Africa's Twofold Curse.

41. Missionary Progress in Assam.
42. Under the Southern Cross — Missions in Australia.
43. Facts and Figures from Many Lands.
44. Hardships of Native Converts.
45. The Christless Toilers of China.
46. The Telegu Mission — A Wonderful Chapter in Missionary History.
47. A Boat Trip on Chinese Rivers.
48. What Our Missionaries are doing in Siam.
49. Good Cheer from Syria.
50. The Curse of Caste.
51. A Tour through Brazil.
52. Hindrances and Helps in Persia.
53. Among the Lepers in India.
54. Things Japanese that are Promising.
55. Affairs in Korea.
56. The Bible as a Missionary Weapon.
57. Great Openings in Eastern Lands.
58. The Gospel among the Jews.
59. The Flowery Kingdom.
60. Visits to the McAll Mission — Pages from the Diary of a European Tourist.
61. Japan in a Nut-shell.
62. Heathen Ceremonies.
63. Baby Days in Japan.
64. India, our April Country.
65. Heathen Sports.
66. Odd Bits of Information about the Laos Land.
67. Great Lessons from Small Things.
68. Odd Superstitions Among the Mexicans.

69. A Day's Outing Among the Indians.
70. How a Missionary spends Her Time.
71. Unoccupied Territory.
72. Chinese Punishments.
73. Startling Facts.
74. The Celestial Empire.
75. Our Work. { What We have done. / What We are doing. / What We can do.
76. Missionary Ships. See *Life and Light*, July, 1894, and Lesson Leaflet — Topic, "Missionary Ships," Woman's Board of Missions, 1 Congregational House, Boston.

HINTS TO LEADERS.

"A BAD leader says, 'Go on, boys.'"

"A good leader says, 'Come on, boys.'"

BE A LEADER. Others are always ready to follow a leader. But be sure your leading is right. When others are following, it behooves one to be very careful.

* *

The Siamese motto, "Never do anything yourself that you can possibly get any one else to do for you," is an admirable motto for a missionary leader. This does not mean that you may be lazy — oh, no! far from it. It is often harder to put others to work than to do it all yourself. Besides, there is much that no one can do for you.

* *

The more members you can enlist as helpers, the more successful will the meeting be. Get as many as possible to be "partners in the concern," and they "will come to see how the business is getting along." Never forget to thank those who have helped you. As soon as the programme is over, the leader's first duty (and a very pleasant duty it is) should be to go to all who have helped in any way and thank them for it.

We all like to know that we have helped, and that our help has been recognized, and we are readier to work for a leader who is grateful.

And it helps to keep the leader from magnifying

his own importance, to recognize how much of the success was due to the loving help of the members.

* *

Dr. John Hall has said, "Hand-shaking is a means of grace." Don't forget this, and have a welcoming committee at the door, and a social committee to see that no one goes away without a personal greeting.

* *

A gloomy room will often kill a missionary meeting. If the church parlor is not bright and cheery, make it so. If it is too large, shut off a cosey corner by using large screens. If the meeting is held on a week-day, appoint a committee to transform it for the time into a homelike room. Put on the table a dainty cover or scarf, and if possible a few fresh flowers. Arrange the chairs in little groups, and don't have too many of them. Empty chairs don't create enthusiasm. Maps, missionary pictures, photographs, or drawings, and curiosities from foreign mission countries are invaluable.

* *

Missionary interest to "prosper and be in health" and to grow must have exercise as well as food. So plan plenty of work, and hold a work-meeting once in a while. It will promote sociability better than a regular social. Send a box to some missionary every once in a while.

Don't forget that "love grows through sowing," and interest comes from doing.

Remember that numbers, though desirable, do not make a successful meeting. A successful meeting is one that adds to the interest in missions, and to a knowledge of the work. Send people away to work, to pray, and to give better than before.

* *

It is vastly more important that the meeting is acceptable to our Lord and Master Jesus Christ, than that any chance visitors shall be charmed with it. Remembering this makes many a leader brave, where he would otherwise be embarrassed and distressed by the presence of strangers.

* *

Melinda Rankin, the pioneer missionary to Mexico, says this word, which ought to sink deep into every leader's heart, "The word 'discouragement' is not found in the dictionary of the kingdom of heaven. Never let yourself use the word if you have God's work to do." If one plan fails, try another, but don't give up.

In making the programme, the first thing to do is to pray over it. Go to God as to an earthly friend, and plead his promise in Jas. 1 : 5. "If any of you lack wisdom, let him ask of God . . . and it shall be given him." Pray for subjects; pray to be led to ask the proper persons to present them; pray that those asked may be willing to accept; pray that nothing may hinder their coming to the meeting to fulfil their promise; pray for plans; pray in regard to every detail in carrying them out.

You may be sure of answers. Surround yourself with a little circle of praying friends, and ask them to pray with you for these things.

Never hold a meeting just for the sake of holding a meeting, and never hold a meeting without presenting direct and definite appeals of some kind. Always seek in some way to impress on those present the great need of money, of workers, of prayer.

It has been stated that in battle only one bullet in a thousand hits the enemy and only one in ten thousand proves fatal. This is because the great body of soldiers shoot at random, anywhere, everywhere, and do not take definite aim. There is the same waste in much of our church-work. Many and many a meeting is held with little or no result, because our missionary shot is fired at random, with no definite purpose or aim.

"What profit should we have if we pray unto him?" *Job* 21 : 15.

"PRAYER AND PAINS
THROUGH FAITH IN JESUS CHRIST
WILL ACCOMPLISH ANYTHING."

JOHN ELIOT.

LIST OF BOOKS, LEAFLETS, MAGAZINES, ETC.,

To which Reference has been made, with Price and Directions for Ordering.

BOOKS.

Sent on receipt of price by Pub. Department, U. S. C. E., 646 Washington Street, Boston, Mass.

	Price
Adoniram Judson, by Edward Judson	$1.50
American Heroes on Mission Fields, by Rev. H. C. Hayden, D.D.	1.25
Baker's Premium Speaker	1.00
Bible Work in Bible Lands, by Rev. J. Bird	1.50
By Canoe and Dog Train, by Egerton R. Young	1.25
Century of Dishonor, A., by Helen Hunt Jackson	1.50
China and the Chinese, by J. L. Nevins	1.50
Chinese Characteristics, by Arthur Smith	2.00
Cruise of the Mystery. Story of the McAll Mission	1.25
Encyclopædia of Missions	12.00
Faith Working by Love, as Exemplified in the Life of Fidelia Fiske, by D. S. Fiske	1.50
Garenganze; or, Seven Years' Pioneer Missionary Work in Central Africa, by Fred S. Arnot	1.25
Heroes of Mission Fields	1.25
Heroic in Missions, by Buckland	.50
In the Far East, by Geraldine Guinness	1.50
Korea. Without and Within, by W. E. Griffis, D.D.	1.15
Life of Joseph Hardy Neesima, by A. S. Hardy	2.00
Mary and I; Forty Years Among the Sioux, by S. R. Riggs	1.50

Mission Stories of Many Lands $1.50
Miracles of Missions, by A. T. Pierson, D.D. 1.00
Persia, the Land of the Imams, by Rev. Jas. Bassett . 1.50
Robert Morrison, the Pioneer of China, by W. J. Townsend 75
Romance of Missions, The, by M. A. West 1.50
Siam and Laos, by Mary L. Cort 1.00
Siam and Laos as seen by American Missionaries . . 1.85
South America, the Neglected Continent, by E. C. Millard and Lucy E. Guinness 75
Stories from Indian Wigwams and Northern Camp Fires, by Egerton R. Young 1.25
Story of John G. Paton — Told for Young Folks, by Rev. James Paton 1.50
Syrian Home Life, by H. H. Jessup 1.50
Twenty Years Among the Mexicans, by Melinda Rankin 1.25
William Carey: the Shoemaker who became a Missionary, by Rev. J. B. Myers 75

LEAFLETS.

BAPTIST.

"A Century of Missions" $0.05
"China's Millions" 02
"Congo Mission, The" (illustrated) 05
"Fac-Simile of Carey's 'Enquiry'" 25
"In Brightest Asia" 1.25
"Krishna Pal" 20
"Mission to the Telegus" 05
"Mission to Africa" 05
"Pentecostal Day in Ongole, A" 02
"Pentecost on the Congo, The" 05
"William Carey; a Sketch" 10

"William Carey; an Inspiration" $0.02
"William Carey." Photograph 25

Address:

FREDERIC MASON,
American Baptist Missionary Union,
TREMONT TEMPLE, BOSTON, MASS.

BAPTIST.

"A Trip Around the World" $0.25
"Mothers and Homes of Africa" 02
"Notes for the Study of Africa" 03
"Some Curious Things about Japan" 02

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